A COMMENCEMENT ADDRESS

By MERRIMON CUNINGGIM

On March 16, Dean Cuninggim delivered the Commencement address at the graduation exercises held in Perkins Chapel. Following the request of students and faculty alike, the JOURNAL *staff is glad to bring you the address in full.* THE EDITOR

"

NEVER flag in zeal, be aglow with the Spirit, serve the Lord." This eleventh verse of the twelfth chapter of Romans sums up admirably the temper of the whole chapter. The substance of the chapter, as distinct from its temper, is well expressed in the second verse: "Do no be conformed to this world, but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect." Temper and substance together make up what Paul calls his "appeal" to his Roman brethren, and serve to suggest what your Seminary would say to you on the occasion marking the completion of your studies for the B.D. degree.

You *have* completed your studies, and formal acknowledgement of that fact will be made in a moment. Has the Seminary anything to say to you? Haven't we of the faculty already said all we have to say? And even if there is more to be said, will you listen? Oh, I don't mean, listen to my remarks, for you will be polite, knowing that there is a reward at the end of the suffering. I mean, listen to the continuing word of counsel which we of the faculty would, if we could, send out after all who leave these halls.

If education is the earning of credits toward a degree, then your job, and ours for you, is done; and we ought to have the good grace to keep still. If education is, even more, the amassing of facts, the gaining of knowledge, then again we have had our say. That you don't know all you ought to know or need to know, we, if not you, will freely admit. But this is, at least in part, our fault; and since you have complied with the rules of the course of study as we of the faculty have laid them down, then we have no right to change the rules on you at this stage of your career and keep on hounding you with further facts for you to master. Oh, we may make certain efforts along this line — articles in the *Journal,* lectures at Ministers' Week; even, hopefully, short-term, some day, refresher courses for your further edification — but we cannot foist such thing upon you, we can only invite you to allow us, through these devices, to do what is called, "bring you up-to-date." Yet this is surely a work of supererogation; and if, as I say, education is the business of sharing facts, increasing knowledge, then no matter that we may be eager to keep at work on you, you now need no longer allow it, if you choose not to do so.

But education is not the earning of credits, nor is it even the amassing of facts. Education is the sharpening of the mind. That there must be facts in the process goes without saying; knowledge is the substance on which the mind is sharpened. But it is not in collecting knowledge, but in turning it over and over, shaping it, molding it, using it, that education takes place. Formal schooling, when

properly directed, is given over to the careful encouragement of the student to learn to use his mind in this fashion, not as a receptacle but as a tool, not as a mortar but as a pestle, not as a reservoir for a water-supply, however low, but as a purifying station which makes even rationed water fit to drink. But if this is the task of formal schooling, then it is a task which it shares with informal agencies. If this is the process in which the student should be invoved during his days in school, then it is a process which by definition must outlast his residence in the halls of learning, however long that residence may be. Each of you now finishing your course of study here has been subjected to formal schooling, counting kindergarten, a minimum of twenty years; but no educator who defines education in such terms as I have here used would maintain that your education is complete.

Then if this is the meaning of education, your School still has something to say to you on such an occasion as this. It reminds you that your purpose in coming here was, or ought to have been, the sharpening, the invigoration, of the mind. It says, in contrition, that it may not always have aided you in this purpose; but it says, in confidence, that the weight of its influence is on this side. And yet, whether or no you credit the School for helpfulness in this regard, it is justified in asking you, at this season, such questions as these: Have you developed within yourself a love of learning? Has study become a habit? Will you continue to read, to observe as a student, to wrestle with great ideas, to grapple with the task of making them relevant to men? Have you a respect for those who try to do so? Have you built defenses against those others who scorn the intellectual life? Is your mind disciplined, and at the same time alive, animated? In other word, will you continue, on your own initiative, your education?

These are not self-seeking questions on the part of the School, though if you have kind words to utter about the influences that you have here received, your professors will be grateful. These are, rather, self-searching questions for your own private use. If you can answer them affirmatively, then all of us may properly have confidence in you, not because you have finished your education, but because you are aware that you haven't.

But, one might object, do such questions properly apply to the graduate of a seminary? A seminary is not a college, but a professional school. It is in college that one is taught to think; but the business of a seminary is to give him the tricks of his trade, or better, the practical mastery of his calling. Watch out, the position continues, lest there be too much sharpening of the mind; for mental gymnastics kill devotion and passionate proclamation.

Let us examine the objection, for in varying degrees it is all about us. The first thing to do is to note that some of the premises of the position are sound, though we then go on to note that the conclusions drawn from them are tragically false. It is true, for example, that a seminary is a professional school, but this doesn't make it a trade school. It is true that being a professional school it must point its program toward the practical task of the minister, but it is not true that such an objective is furthered by emphasis on technique, teaching the tricks of the trade. It is true that when devotion and passionate proclamation are absent, the minister is dead, but it is not true that these necessary qualities are antithetical to the life of the mind. These statements are so universally a part of the thinking of present-day educational philosophers, even of the followers of John Dewey at their most pragmatic, that we don't need to debate them. Then let us have an end to such sloppy notions as are represented by the

kind of objection to which reference has been made.

And let us have a fresh beginning with respect both to the purpose for which a student should go to seminary and the goals of the seminary itself. The word "fresh" is suggestive, for though I have thus far used the words "sharpening" and "invigoration" to suggest the purpose of the student, the freshening of the mind might be an even better figure. This is Paul's figure in the second verse of our scripture passage: the word which the Revised Standard Version translates "renewal," is in its root meaning, "making fresh again," or as my Greek lexicon has it, "making fresh as at the first." Paul's phrase, "renewal" or refreshment is a good statement of the primary purpose for which the fledgling student is in seminary. And it is "renewal of your mind" — not just any kind of refreshment will serve. Some of us have the pleasant custom of seeking "delicious" refreshment at the soft-drink machines around the School, and occasionally at ten, instead of Chapel, if not at two and four. But no student is here for that. He is here for stern mental discipline, for the most serious and thus properly the most rigorous study in which he has ever engaged, and for the development of the habit of such study.

Of course this is specialized study, not only in that it is beyond under-graduate general education, but also in that it is directed toward service in the ministry. Thus it is not study of books alone, but of the relevance of books for life, and ideas for daily work. The new curriculum, on which the faculty have been working so faithfully, will underline this conviction in a way not offered to you who are being graduated; it will call for the field work to be incorporated into the rest of the course of study as an integral part of the experience to be made available to each student, and to the extent to which our resources may allow, will provide professional guidance for that field work. But the thing for the student to remember is that this is a school — school viewed properly as a part of life, but still a school; school with a specialized function, but still a school — and thus the student's prime purpose in being here is the sharpening, the invigoration, the renewal, of the mind.

As to the seminary's own goals, we must be careful that "mind" is not interpreted too narrowly, but that something closer to what Paul meant by the word is ever before us. Paul did not mean to glorify abstract intellectualism, but rather to suggest something of what we mean when we use the folk phrase, "mental outlook." Paul felt that the Romans should strive for a "freshening of the whole mental outlook," a renovated use of the rational faculties. A student comes to seminary because that is, or should be, the best place for the kind of study in which he needs to engage. Some other place might serve just as well for the kind of fellowship or worship or recreation which he also needs. But the seminary must be mindful that his needs for fellowship, worship and recreation continue to exist, and must define its own goals broadly enough to take them into account. Lest it deny its own character as a school, the seminary should meet these needs rationally, that all parts of its students' experience should fit into a coherent whole. Thus the seminary should not only provide adequately for the student to pursue his own major purpose in coming, that of disciplining his mind, but should take the place, and more than the place, of those other agencies which would have given him these other opportunities if he had not come to school, opportunities for fellowship, worship and recreation. That it do all of this in the light of its dedication to the most intelligent use of the rational faculties is excuse for summarizing its

own goal as being that of renewing the mind.

But it is goal; by its nature it could not be achievement. The seminary puts the student on the path, or if he has already begun such a journey, encourages him in it. And because the seminary does not claim ever to have finished the job for him, it can justifiably say something with respect to that part of the pathway which lies, and must ever lie, ahead. Even when the student comes to the time of graduation, perhaps especially when he comes to that time, the seminary sends him forth to his chosen task with the reminder that he, and it, must be continually engaged in the renewal of the mind.

To what end? For its own sake? Not to the Christian. Paul suggests two reasons for which the renewal of the mind should be undertaken, or better, accepted as the gift of God when we co-operate by disciplining ourselves. The freshening of mental outlook takes place, first, so as to enable us to escape from being "conformed to this world." And so your seminary admonishes you upon your graduation that, as Goodspeed has it, "you must not adopt the customs of this world," or as Moffatt puts it, must not be "moulded" to this age. God expects his ministers to be prophets. Conformation, compliance, to the ways of men is no fit way to serve the Lord. This your Seminary believes, and it would have you believe it, and translate it into your actions wherever you go.

There will be all kinds of pressures upon you to conform. First, there are the pressures of the Church. You want to get ahead in your chosen profession, don't you? You want to catch the eye of the bishop, don't you, or at least of the district superintendent? More could be said; but perhaps the most useful, as well as the truest, word is to note that the majority of such questions which all of us are tempted to ask ourselves at one time or another, are much more often than not, bogeys of our own invention. The pressures exist; but the remarkable thing is not that one's ministry is sometimes subject to them but that it is seldom so, and further, that the overwhelming evidence is on the other side, of district superintendents and bishops who admire, rather than punish, the man of independent judgment, who dislike, rather than favor, the man of craven behavior. Let there be no mistake: the officials of the Church in which you are going to serve want men who are not "conformed to this world," or even to that part of it which is the Church itself.

Much more insidious are the pressures from society. Evil is rampant, sin is widespread, and most of the time its adherents are powerful and well-entrenched in their ways. But before you too quickly assume that I am speaking of the easily identifiable and highly attractive sins of the flesh, I had better disabuse you of that idea. I am not talking about drinking, gambling, illicit sex, or any of their sorry train. In one sense, of course, they might be said to be the ways of the world, or at least of a sizeable part of it. Moreover, certainly you should not be conformed to them. It goes without saying that you should not conform in your own actions. It should also go without saying that you must rise up to condemn them. But the thing especially to be noted is that you won't be fulfilling Paul's injunction merely by such public detestation, or even by intelligent activity in opposition to them and in the amelioration of situations which are their sources.

This is true for two reasons. First of all, it requires no special bravery on your part to fight them. A rousing sermon on the evils of drink, let us say, is not courageous, it is expected. And those members of your church who will go right ahead to have their bottle of beer, will simply put you down as one who is doing what is anticipated of him. No special offense is given,

no possible loss of personal reputation is involved. Now don't misunderstand: speak and work, with care and thoughtfulness, against such evils, and may you do a better job of eliminating them than your predecessors have done; but don't pat yourself on the back for it.

The second reason is the more important. It is, simply, that these are not the primary evils of our day and society. According to the Christian interpretation, sin is rooted not so much in the heinous acts of fleshly self-gratification as in the unholy motives of men — the lack of love, the desire for special advantages, the temptation to use other men as means to one's own ends, the failure to recognize a potential brother in every other person, the will to snatch away his rights, his reputation, his liberty, the disrespect for truth and its unhampered search. This is the nature of social evil, as the Christian sees it, and this is also the attitude of a large part of our society. If we who are ministers are not to be conformed to the world, then it is against these things that we must direct the most potent shafts of our rhetoric and most courageous acts of our daily living.

Let me be somewhat more explicit. In the Western world, in the United States, in Texas, in Dallas, we are seeing a resurgence of fear and suspicion, proceeding often to the point of hate, which is directed not alone at our common enemy behind the Iron Curtain, but at various ones on our own side. This might be said to be the measure of the partial victory that Communism has won over us, that the most blatant self-styled defenders of the Western, the Christian, the American, Way are those who have succumbed most fully to the methods of the opposition. And thus, however loudly they protest to the contrary, they are serving the ends of the opposition, as well as using their methods. They, too, would establish a party-line, dissent from which would be, ipso facto, evidence of subversion. But that they don't really believe in democracy is not the immediate point; rather, it is that they are sinister opponents of Christianity, of the Christian understanding of God and of His Kingdom. Thus they must be forthrightly opposed, even as must be the Communists, by any who minister in the name of Christ.

Do you think I am imagining things? Then wake up, and look around you. No matter into what community you go, that society will be in some degree, in some measure, a mirror of the world and its attitudes. Involved in those attitudes will be evidences of a failure to accept the Christian interpretation of the nature of man, of all men as children of God and brothers one to another. If you are not to conform, someday, somewhere somehow you will be called to take your stand against such a point of view, and such actions as stem from it. You will want to choose your ground carefully, you will want to escape rushing needlessly and recklessly into battle, you will want to act in a spirit of Christian charity, you will need to go slow — yet someday you'll have to take a stand.

The point of view and its attendant actions may take any number of guises. You may have to oppose a revitalized isolationist temper that would gladly kill — not just correct and improve, but kill — any and all organized efforts at international understanding. You may need to fight anti-Semitism, or some other racial prejudice, or some equally evil attack on other kinds of minority groups. You may be privileged to defend academic freedom, perhaps even against some educators, or freedom of worship, perhaps even against some churchmen, or the freedom of public expression, almost certainly against some editors, or freedom, rather than unbridled license, of economic enterprise, again certainly against some millionaires. You may be called to condemn methods

as well as ends, the method of the lie instead of the truth, the smear instead of trial by jury, anathema instead of analysis. The issues in our day are being joined on primitive lines: a large segment of our society believe that ignorance and falsehood, prejudice and hate are values to be upheld; and you must not conform. The faith that is in you will force you to take the position that ignorance is not as good as knowledge, that falsehood is not as good as truth, that prejudice is not as good as brotherhood, and that hate is not as good as love. Are you equal to that assignment? Not your Seminary alone, but the whole prophetic Christian tradition of which you wish to be a worthy heir, throws you that challenge as you embark upon your ministry.

The second end toward which renewal of the mind is directed is positive rather than negative. "Do not be conformed to this world but be transformed... that you may prove what is the will of God, what is good and acceptable and perfect." Be transformed, be completely changed, be converted. Who can effect such transformation? Paul is not at a loss for an answer. "Have this mind among yourselves, which you have in Christ Jesus..." for "God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow... and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:5, 9-11)

And wherein does this transformation lie? It lies in the re-orientation of the whole person around the life and thought of Jesus, the focussing of the affections on him, so that, as Paul says, "the love of Christ controls us." Do you remember the title of that famous old sermon, "The Expulsion Power of a Great Affection"? Yes, and the *propulsive* power, too; "the love of Christ controls us." This is what is to be transformed, to be coverted, for, again in Paul's words, "if anyone is in Christ, he is a new creation: the old has passed away, behold, the new has come. All this is from God, who through Christ... gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making His appeal through us." (II Corinthians 14, 17-20)

"We are ambassadors for Christ" — that is the final reminder which your Seminary would press upon you as you leave this place. To act as His ambassadors, to present the good news of a God of love, of a God who was the father of our Lord and Master, and who is our father, to maintain that "God was in Christ reconciling the world to himself," to order our actions so they may be, as far as possible, consonant with our faith — that is our task. That is your task. That is your calling. That is your commitment.

There are two aspects to this task that need brief mention. The first is represented by the personal nature of Paul's phrasing in our scripture, "be transformed." Our first concern must be with respect to our own transformation. Before ever Paul gets around to suggesting how we must go about transforming others, by serving, and teaching, and exhorting, and contributing, and doing acts of mercy, he directs our attention upon ourselves. I must admit that at this point I like the King James Version, with its insertion of the personal pronoun — "be ye transformed." Evangelism begins at home. Our conversion must take place, or at least begin to take place, before we are fit to preside at the conversions of others.

And since you and I know so much about the illusory nature of emotional upheaval, our conversion, if real, will probably be a long drawn-out process. Some lightning-flash will seldom do the trick. Nor will confidence at our own arrival stand us in good stead. Though

Paul began his own transformation on the Damascus Road, and even before, yet much later he wrote to the Philippians, as Goodspeed translates the famous passage; "... any uprightness I may have (is) not based on law but (comes) through faith in Christ — the uprightness that comes from God through faith . . . Not that I have secured it yet, or already reached perfection, but I am pressing on to see if I can capture it, because I have been captured by Jesus Christ." (Phil. 3:9,12) To own one's self captured by Christ, yet also to own that his conversion is not yet complete — these are the two confessions which we, like Paul, must make, if we are to take seriously his admonition, "Be transformed." Does the love of Christ shine through me? Sometimes, perhaps; I would that it did always, all ways.

God is merciful; and since God will accept us both as we are and as we would be, then we can bear the good news of His love to others. Did you hear someone say that evangelism is dead? Nonsense! Its ways may have changed, and that for the better, though the perusal of the Saturday evening papers might not convince you. But its presence is felt wherever men who have begun to be transformed by the knowledge and love of Christ, have told others — as inescapably they must — the certainty of that knowledge and the joy of that love. This is the second dimension of our task as ambassadors, to present the good news; but now we must change the verb. Not "present" but something more vigorous, more contagious: to share, to invite, to persuade, to preach the gospel! Are you equal to the task? No. But are you eager to be about it as best you may, God forgiving your shortcomings and using you as He will? It is the prayer of all who have known you here that your answer is, Yes.

Never does a group of students achieve the end of their academic career, without there coming to the mind of the faculty, of whatever school it may be, the portrait of the ideal graduate. For a seminary, he is one who respects his mind and will continue to develop its powers, who is not afraid to enter dissent, even to engage in controversy if necessary, against the evils of his day, and who, most of all, is aflame with the transforming fire of the love of Christ in his heart, a fire that will light up the hearts and lives of others. Whatever else Perkins has done, or has failed to do, for you, it would hold before you, at your time of leaving, that portrait, the portrait of student, prophet and preacher, that in all good conscience you may measure yourself against it and strive to fit its lineaments. "Do not be conformed to this world, but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect." "Never flag in zeal, be aglow with the Spirit, serve the Lord."

THE NEW CURRICULUM

By WESLEY C. DAVIS

A LITTLE more than a year ago the faculty of Perkins School of Theology addressed itself to the task of revising the School's curriculum. After considerable exploratory work, through questionnaires and faculty seminars, a committee was appointed to study the matter in detail and to make concrete suggestions. This committee, working in cooperation with the faculty, made its initial report at the end of the Fall Quarter — which report was adopted "in principle". The difficult details of the program remained to be worked out, and on that task we have been laboring for the past several months. Though this schedule of studies is still incomplete, and must wait on an adequate teaching force, the faculty has voted to inaugurate it in the fall of 1953.

In the belief that it will be of interest to those engaged in theological study, and especially to our alumni, we here present the curiculum in outline, its essential features, and its underlying philosophy.

The basic conviction which underlies this new curriculum is this: the seminary is not an institution apart, divorced from the life of the church. Rather, it is a creation of the church; the church called it forth to do for it a specific job. But here a word of caution is necessary. While in a very real sense the task of the seminary is determined by the objectives which the church has set for itself, the seminary is not — nor does the church want it to be — servile, a slave in the household of its master, with no initiative of its own, whose business it is to act merely as directed. In its primary task of training men to direct the activities of the church in such a way as to enable it to reach its goal, the seminary is given free rein; indeed, the church expects it to be alert to, and to make use of improved methods and techniques which make more effective the minister's work. But the seminary has another task. In a rapidly changing society the objectives of the church can never be fixed and final; at least they have periodically to be redefined. The seminary therefore has exploratory work to do, to discern the changing needs, to raise and help answer the question whether the present goal is adequate. To do this work satisfactorily it must keep in close contact with the life of the church. While the church and the seminary must cooperate, the church expects the seminary, in these particulars, to lead. How, otherwise, can the fact be explained that it has called the seminary into being to train its leaders?

Supported by this conviction it was quite natural that our approach to the task of curricular construction should have been "functional" and "student-centered." That is to say, we began with an effort to clarify in our own minds the task of the minister, to examine him at work in his parish. We have raised and have sought to answer the questions, "What ought the minister to know, and be able to do?" and "How can he best be led into the knowing and doing of it?" Or, more definitely, "How can we at Perkins provide the best possible ministry for the local church?" The answers

which we have been able to give to these questions, or the conclusions which we have drawn from this study, have served as the starting-point for our thinking about the curriculum itself.

In the new program we are shifting from the quarter to the semester system. Ninety-six hours of work will be necessary for graduation. Of these 96 hours, 64 are required,* 32 elective. The required work, or core-curriculum, will be divided into four areas (presently to be named), and will cover the first two years of the student's seminary career. Except for the course in Methodism the entire senior year will be free for electives. Since we will remain on the four-day schedule, 16 hours per semester means that the student will be in class four hours each day. These four core-courses will each be divided into four segments of closely related work, given in logical sequence; these will cover the first four semesters. The first year of language will count as an elective; the second year of (the same) language may be substituted for the exegetical course in that particular division of Biblical studies. All electives, except for the first year in languages, will be in three-, two-, and perhaps in some instances, one-hour units. In the third year various senior seminars will be offered in an attempt to bridge the gap between the student's seminary training and his professional work. Included will be a comprehensive seminar, which it is hoped may eventually be made a part of the core-curriculum.

In constructing this new curriculum we have sought to pay careful attention to the following matters: pertinence, balance, sequence, integration, and flexibility. Brief consideration may be given to these points.

1. *Pertinence.* The problem here is not only that of relevancy, but also of essentiality: What fields or areas of study should the minister today be acquainted with and proficient in if he is to do his job effectively? In this day of rapid change educational emphases must continually be shifted; in this time of specialization of knowledge areas of study must be highly selective. What is the minimum that a minister today should know? It is assumed that a course of study, designed to prepare men for an effective Christian ministry in the local parish, must include such areas as will enable the student to obtain a thorough understanding of: (a) the faith of the Christian community as it is embodied in the scriptures and in the tradition of the church; (b) the world in which the Christian community has developed and now exists; and (c) the organization and program of the world-wide and local church, and the essential techniques for the effective execution of the tasks of the pastor. Toward the fulfilment of such an educational task we have adopted the core-curriculum composed of four main divisions, mentioned above and outlined below. The order in which these divisions are listed reflects the direction of our thinking; beginning with a consideration of the local church we moved back to deal with the issues and movements which shape the local program, and then further back to see how these issues and movements are rooted in the Bible itself. The purpose and titles of these divisions are:

A. To prepare the minister for his task, which is that of understanding and fostering the program of the church. Thus Division 1 is *The Life and Work of the Church;*

B. To show that the church exists within, not outside of, its society, and that, though it is moulded by that society, it must neverthless challenge its unchristlike character. Division II is therefore entitled *Christianity and Culture;*

C. To show that the church cannot accomplish its task unless it knows clearly whereof it speaks. Thus, Division III is

*In addition all Methodist students will be required to take in the senior year a course in Methodism. See schedule below.

The Christian Heritage;

D. To show that the heart of the heritage is the Bible, and the revelation of God in Christ which it contains. Division IV therefore is *Biblical Studies.*

2. *Balance.* The ratio of required to elective work is, as we have seen, slightly more than 2 to 1. This will demand the same basic training for all students, yet allow each a measure of concentration in the field of his interest. We are especially concerned in this curriculum to secure the proper relation between the so-called content and practical courses; this we have sought to do not by listing such courses in the desired numerical proportion, but by synthesizing content and practical application wherever possible. A special feature of the new program is the attempt that is being made to broaden the scope of our work and thus make it more practical, by enlisting all members of the faculty in some sort of field-work. This, it is felt, will not only bind the seminary and the church closer together; it will also keep the teachers alive to changing needs and thus give added meaning to their work.

3. *Sequence.* Within each division of the core curriculum we have sought a sequential arrangement of studies which will enable the student to move from one area or segment to the next in logical order. Certain courses are foundational and fundamental; quite naturally they should be taken first. If this sequence of studies is to be meaningful, it is obvious that it is to the student's advantage to enter seminary in the fall.

4 *Integration.* The minister's task has many parts, but they are parts of a whole rather than a group of unrelated duties. The minister's knowledge must, therefore, be integrated, that he may better be led to see the wholeness of his task. The curriculum must be approached as a total experience; its construction cannot properly be accomplished merely by putting one piece of subject matter on top of another. If one is to keep in mind the minister's task and the ways of learning, the separateness of, and, often, competitiveness among the various traditional disciplines must give way to the difficult goal of synthesis and cooperative endeavor. Hence the new curriculum represents 96 hours of related work; it is an integrated unity. This may be seen in the following features: (a) the cross-divisional relationships of those faculty members whose fields of special competence are properly part of more than one division; (b) the interrelationships of all divisions and of all subjects within those divisions; and (c) the cooperation of all faculty members in the laboratory aspect of Division 1. It is expected that this integration will be expressed in the seminars of the senior year.

5. *Flexibility.* At first glance the new curriculum, with its increased amount of required work for the student, may seem to be rather rigid; but on closer scrutiny it is clear that the new program, based on frank experimentation, holds within it larger possibilities for change and development from year to year than more traditional courses of study allow. The divisions will need to be continually examining their offerings, and professors will continually be keeping alert to their own areas of interest and the relationships of those areas of interest to other subjects.

To attempt a curriculum such as this—a curriculum which aims to hold the seminary and the church together, which labors to become ever more sensitive and responsive to the changing needs of the church, and which makes the total training of ministers its objective — naturally calls for the shifting of many emphases. In our discussions there have been justifiable differences of opinion. Yet the faculty has shown a remarkable willingness to make all necessary adjustments in order to inaugurate an experiment which we trust will be more effective in the furtherance of the Gospel.

THE PERKINS SCHOOL OF THEOLOGY REVISED PROGRAM OF STUDY—96 Semester Hours

SEMINARY STUDIES	JUNIOR YEAR 32 sh		MIDDLER YEAR 32 sh		SENIOR YEAR 32 sh
	First Semester	Second Semester	First Semester	Second Semester	
SS I The Local Church 16 sh	SS I A Administration of the Local Parish	SS I B Education and the Church Program	SS I C Preaching and Public Discourse	SS I D Worship and Sacred Music	F R E E
	Field Work Laboratory		Communications Laboratory		
SS II Christianity and Culture 16 sh	SS II A Christianity and Western Thought	SS II B Christianity and Other Religions	SS II C Christianity and Contemporary Society	SS II D Christianity and Modern Man	E L E C T I V E S
SS III The Christian Heritage 16 sh	SS III A The Expansion of the Christian Church	SS III B The Development of the Christian Message	SS III C The Content of the Christian Faith	SS III D The Principles of the Christian Life	
SS IV The Bible 16 sh	SS IV A The History and Literature of Ancient Israel	SS IV B The History and Literature of Early Christianity	SS IV C The Message of the New Testament	SS IV D The Message of the Old Testament	

A course in Methodism is required of all Methodist students in the senior year 4sh

I. FIRST AND SECOND YEARS

The Core Curriculum

Seminary Studies I: *The Local Church*

The purpose of division one is to introduce the student to the life and work of the local church and to define the task of the Christian minister. Guided laboratory experience closely co-ordinated with class work will be an important part of the student's work in this area. In the first year the concern will be to understand the Church's mission and program both as it relates to the local community and to the world at large; during this year the student will serve under supervision in some capacity in a local church. The second year will be given to training the minister for the work of preaching and leading public worship; the laboratory experience will consist of practice in speaking, preaching, and leading worship services.

SS I A: *Administration of the Local Parish*

A study of the functioning of a local church as a fellowship through which worship, teaching, pastoral care, preaching, evangelism, and other tasks are performed, and an investigation of the nature of the work of the pastor as leader and administrator of the activities of the church in its community.

SS I B: *Education and the Church Program*

An examination of the nature of Christian education, and a study of the work of Christian teaching and nurture in the local church, with a survey of the over-all educational program, including organization of groups, teaching methods, literature, and the training of leadership.

SS I C: *Preaching and Public Discourse*

Description not yet available.

SS I D: *Worship and Sacred Music*

Description not yet available.

Seminary Studies II: *Christianity and Culture*

The purpose of division two is to introduce the student to the inter-relations of Christianity and world culture (especially Western culture), entailing an examination, from the perspective of the Christian faith, of the external forces which have influenced the Christian community and have been influenced by it. In the first year a study will be made of the relations of Christianity with the thought of the world in which it has operated. The second year will be a study of the Christian in his personal and social relations in the contemporary world.

SS II A: *Christianity and Western Thought*

An introduction to the methods and structures of thought which Christianity has confronted in its spread through the western world, as formulated by philosophers, poets, dramatists, novelists, religious and social thinkers, and others, from Greek times to the present.

SS II B: *Christianity and Other Religions*

An introductory study of the place of Christianity in the religious experience of mankind, of the relations of the Christian community to the peoples of other cultures, and of its unfinished missionary task in our own day.

SS II C: *Christianity and Contempory Society*

A study of contemporary American society with special attention to various social ideologies that compete with Christianity for men's loyalties, such as capitalism, Communism, nationalism, scientific humanism, non-philosophical secularism.

SS II D: *Christianity and Modern Man*

A study of the contribution of modern psychology to the Christian understanding of man in his spiritual health and sickness, in relation to the responsibility of the pastor for counseling and the care of souls.

Seminary Studies III: *The Christian Heritage*

The purpose of division three is to examine the life and thought of the Christian community in its historical and contemporary expressions. It will deal with such matters as the nature, mission, faith, and action of the Church; its growth and expansion; its unity and diversity; its contact with various peoples and civilizations; the development of its creeds, liturgies, polities, and social strategies; and the continuing discussion both within the fellowship and between the Church and the world. In the first year the student will study the history of the Church and the development of Christian doctrine; in the second, he will study systematic theology and Christian ethics.

SS III A: *The Expansion of the Christian Church*

A consideration of the life of the Christian community from New Testament times to the present as it attempted to understand and confess its faith and as its history is found in great movements, leaders, creeds, institutions, and historical epochs.

SS III B: *The Development of the Christian Message*

An exploration of the meaning and function of theology and a survey of its historical development, with special attention to the problems of the continuity of the tradition, its interaction with secular thought, and the development of doctrinal standards.

SS III C: *The Content of the Christian Faith*

A preliminary analysis of theological method and a review of doctrinal issues of the Christian faith in the light of their historical and contemporary discussion, aimed at the student's formulation of an adequate theological perspective.

SS III D: *The Principles of the Christian Life*

An examination of the context in which the Christian must deal with the problems of the moral life in the domestic, political, economic, cultural, and religious communities, for the purpose of understanding what is involved in being responsible before God in and for the world.

Seminary Studies IV: *The Bible*

The purpose of division four is to develop the student's knowledge of the Bible and to provide him with a sound method for the proper and effective use of Scripture. In the first year, Biblical history and literature will be studied from the early beginnings in the culture of the

ancient East to the spread and organization of the Church in the second century of the Christian era. The second year will be concerned with exposition of Scripture and with the nature and history of great Biblical themes, with the objective throughout of producing efficient Biblical expositors.

SS IV A: *The History and Literature of Ancient Israel*

An examination of preliminary considerations for the study of the Bible, followed by a survey of the life, culture, religion, and literature of ancient Israel in the context of ancient civilizations.

SS IV B: *The History and Literature of Early Christianity*

A survey of the world of the New Testament and of the origin, transmission, and value of the New Testament writings and their relationship to the life and thought of the early Church.

SS IV C: *The Message of the New Testament*

An examination of New Testament criticism and principles of interpretation and a study of the Christian message in its unity and its diversity as found in the synoptic Gospels and as presented by other early Christian writers.

SS IV D: *The Message of the Old Testament*

The practice of Biblical interpretation as exemplified by a study of the nature and history of great Biblical themes and certain periods, notable individuals, and typical Old Testament books.

II. THE THIRD YEAR

Free Electives (28 semester hours); and "Studies in Methodist History, Thought, Polity, and Administrative Procedures" (4 semester hours), required for Methodist students.

Note: Courses "A" and "B" will normally be taken the first year, while those lettered "C" and "D" will be taken the second year. Students who elect languages in their first or second year and those who take a reduced load will have adjustments made in their schedules to take these conditions into account.

LOOK TO THE MOUNTAINS!

By CHARLES T. THRIFT, JR.

Dr. Thrift is Vice-President of Florida Southern College, Lakeland, Florida. He was recently Visiting Professor of Church History here at Perkins for one quarter. The following address was given in our Chapel. THE EDITOR

I READ recently of a woman of literary attainments out at El Paso who visited her occulist asking for new glasses, but instead received the advice just to change her view. The story made the newspapers because of the "man-bite-dog" idea of news that when such a person fails to get glasses then its news. The account indicated that after a thorough examination the doctor informed his patient that no glasses he could prescribe would aid her; what she needed was simply rest — to stop using her eyes. This, she protested, she could not do because of writing to which she was committed, the book reviews, the short stories: she simply could not stop using her eyes. After due meditation the doctor inquired if there were any beautiful scenes near her home. At once the lady grew enthusiastic. Of course she had splendid views, her front porch afforded a wonderful view of the Davis mountains, her rear windows the finest view to be found in Texas of rapidly rising foothills. "There, then, is my prescription," said the doctor, "when your eyes grow weary from much reading and writing, shift your view, look up to your mountains, or down on your foothills, change your perspective and you will have no more trouble."

The same advice, I think, is sound for us with matters of the intellect and of the spirit. A good educational or spiritual diagnosticitan would find us a little tense and touchy. A state brought on by dealing with things at arm's length too long, no doubt, and the diagnostician could give us no better prescription than to shift our view, change our perspective, or stretch our horizons.

There is a Biblical story with which you are familiar which relates rather eloquently the account of a Hebrew lad who had his horizon stretched considerably. This was done against his will, I suppose, but it increased his perspective neverthless. You remember the account of how the ambitious youth, Jacob, and his mother successfully plotted to steal the patriarchal blessing from his pleasure-loving elder brother Esau. In order to escape from his brother's resentment, Jacob was compelled to flee from his home and seek refuge with his uncle far away across the desert in Haran. As was the custom in those days, Jacob supposed that on leaving his native land he passed out from under the protection of his family's god. It was a slow and wearisome journey across the Syrian desert for a lonely boy who supposed that both home and God had been left behind at Beer-sheeba. When night overtook him he fell into a troubled slumber and dreamed. The very stones of the path that had bruised his feet by day seemed to rear themselves into a gigantic stairway reaching to heaven with angles going up and down thereon. Awaking from his dream he exclaimed in surprise, "surely the Lord is in this place and I knew it not." The new experience increased his perspective and taught him that the God of his fathers was not a place God but that he could

be found in far places.

I wonder how many times we may have similar experiences. Accustomed as we are to associate God with the traditional places and customary rites, we sometimes fail to recognize his presence in other situations. Preoccupied as we are with the deadening routine of daily living, we often fail to grasp the truth at our finger tips simply because we live too close to it. I see something of this spirit manifest in northern visitors to my state of Florida who are often heard to remark, "I just can't seem to get the Christmas spirit among plam trees and balmy breezes." Since when was the spirit of Christmas dependent on ice and cold? A seminary professor of mine used to relate how he solved many of his pastoral problems on his multi-pointed circuit by getting far enough away from home to see his situation as a whole rather than in the fragmentary way he usually viewed it at close range.

One of the purposes of education is to give us a better perspective, to help us the better to see things as they relate to each other. This is true in all areas, but especially so in regard to religion. Some people have been trying for years to make religion and education fight each other. Some sects still thrive by preaching that only a weak mind can have a warm heart. So great was the prevailing idea of conflict between religion and education less than a century ago that at least one college founded at that time saw fit to emphasize its purpose and to indicate the kinship of these two by adopting as its motto: "Knowledge and Religion."

There came to my office recently a veteran of mature years just starting a pre-medical course. Because of his age, I was trying to persuade him to give up the idea of becoming a doctor. He was very determined and informed me that he already knew the *how* of being a doctor and that what he was seeking was the *when* and *why*. He went on to explain that in the course of his army service in a field hospital he had witnessed, even in great emergency actively participated in, numerous operations. While he knew how to do these things, he said he did not have the slightest idea when or why they were done. In other words, his technique was good but he did not know when to employ it, so he was beginning a long, long road to learn the when and the why to go along with his how.

This interview set me wondering how many people in many phases of life know the how of things but never get concerned with the why and the when. If we are not alert it may become true of ministers. Unless we learn when and why, we may become little more than technicians with ability to preach another's sermons and utter pious phrases with a holy unction. An education that doesn't deal with why and when is not going to stretch our horizons very far. It is a dangerous situation when everyone knows *how* but only a few know *why*. We need seers as well as technicians.

Perspective helps us to keep from making fools of ourselves. To see the complexities of life in their proper relationship is difficult but almost necessary to keep us from being ridiculous at times. Just the other day I was traveling by train from Dallas to Memphis. I was in no real hurry, for I had a wait of many hours in Memphis for my connecting train, but about twenty-five miles out of Dallas the train began to slow down. Riding on the last car of the train, I finally saw that our delay was caused by an eastbound train crossing over in front of us. Imagine my chagrin, when my perspective improved and I was able to see the whole situation. The slow moving eastbound train was my own, making a careful transfer to the main line after using the cut-off from the Union station. The only motive power I had for my northbound journey (for I was still traveling northward on

the twenty-first car) was an eastbound locomotive. If we are not careful we will pass just as eroneous judgment on men and movements if we do not get all the facts, if we don't get the best possible perspective.

Many things will aid our perspective, but I like to keep pointing out that a good knowledge of history will aid materially. When bigotry, intolerance, and perjudice run wild in our land, as they frequently do during and following a war period, we will not be swept off our feet like many ministers following World War I who became Ku Klux organizers and even allowed the hooded mobsters in their churches. If each minister had been but moderately acquainted with other like movements in our history, he would have been able to say, "Oh, I know you, I even know your ancestors and most of your relatives. I know your history under other guises. I know what havoc you have wrought and what course you will run. I am even familiar with the excesses you will commit in the name of patriotism, yes, even in the name of Christianity."

Some of our old enemies are rearing their heads now in the form of attacks on our public schools in their efforts to train for world-mindedness. Unless you are extremely careful you may find yourself promoting a narrow selfishness in the name of patriotism, a selfishness that is merely another guise for promoting a super-racism. A man who has sufficient knowledge of the past so that he can recognize old foes with new faces has a tremendous advantage. Enthusiasm for a cause which may seem at the time to be wholly good sometimes blinds us to its evil ramifications and consequences.

If you will watch your perspective and be more concerned with the historical development of the Christian movement, you will not be caught up by modern prophets of doom. All kinds of siren-voiced preachers of crisis and doom will way-lay you with talk about the nothingness of man, the transcendence of God, the unbridgeable crevase between God and man, the God not in, but beyond history, and still more about God being *totally other.* This reactionary type of thinking which has grown under the stimulus of Kierkegaard and Barth casts grave doubts upon the unity and continuity of the historical process. Emphasis is placed upon the conflicts and unresolved contradictions in nature and cultural life. The advocates of this cult of crisis with their dialectical minds are not primarily intrested in history. For the dialectician the important movement is the present, which brings one to full consciousness of the conflict between opposites and the awareness of their irreconcilability. These crisis theologians preach that there can be no change until time has ceased and eternity dawned. Complete terrestrial pessimism is their key to celestial optimism.

This philsophy of despair consigns history to the rubbish heap. To suppose that the Kingdom of God would ever be a temporal establishment is absurd; it belongs only to eternity, they say. To them, the idea of progress in history is absolutely untenable. The result of this movement has been a decline of interest in the human processes of history and the reassertion of a dualistic way of thinking that relegates religion to the sphere of the suprahistorical. Religion is no longer envisaged as human attainment in man's struggle to apprehend and perform the divine will. Rather, it is a donation from the outer world of eternity, a supernaturally mediated revelation, that has impinged upon the temporal world. Men accomplish their salvation by passively accepting the divine decrees, not by growing in historical righteousness. God's participation in human history is excluded by the notion of his total "otherness."

On the contrary, the Christian movement, viewed historically, is ultimately an evolving process of lfe that has been spon-

sored by actual people during the past nineteen hundred years. The perpetuation of Methodism, of Christianity, or of religion by whatever name it may be called, is a human responsibility. You will not be aiding the cause of religion in your community if you preach the notion that it concerns God only. Knowledge of God can increase in the world only as men develop keener powers of comprehending the Divine Presence. The mind of the Diety remains unknown until historical persons have acquired the capacity to catch fresh glimpses of spiritual reality. As religiou leaders of today, you may still derive from the past a rich fund of wisdom rergarding the discharge of responsibility in the present and the future. By this means you and the people you lead may become fully aware of the essential nature of the Christian enterprise. Attempts to pull down out of the sky the ideal pattern of a church triumphant that will some day supplant the terrestrial church militant has been a favorite sport among the theologians; nobody ever saw or ever will see a real church on earth that is not a product of the human struggle to establish an institution that will serve the religious interests of its members.

With proper perspective the religious man may read the whole story of Christianity's career as a record of human and divine relations on the terrestrial plane where the God of history is simply the God of man's experience — the continuing Christian experience of all the centuries, but no less the experience of those who live today. This historian finds no occasion for assuming that God is less real and immediate in the life of today then he was in that of yesterday. In this conviction there is ample justification for believing that the Christianity of the future will triumph over new difficulties with the same vital energy that it has always displayed in the past. Our religion today needs, not less divine guidance, but more human virility. We cannot content ourselves with living by the following words of an unlettered, Calvinistic Hard-Shell Baptist preacher of the American frontier, worlds almost identical with modern neo-Calvinists: "If God wants a better world he will bring it about in his own time and way." Instead of shifting responsibility to God, we must steel ourselves for more strenuous efforts. Our past defeats, far from proving the futility of our actions, are simply challenges to fresh endeavor.

AN INTERPRETATION OF MINISTERS' WEEK, 1953

By William A. Irwin

Once again Ministers' Week has come and gone, with its familiar ritual and liturgy, with the happiness of personal association that it always brings, with the hurry and stress of a stern timetable, and not least with the thrill of a great occasion. For there grows up steadily a realization of the importance and the far-reaching significance of an institution which though still relatively young, has become a feature and tradition of Southern Methodist University. Once more there remain only memories of eventful days, serious appraisal of achievement and failure, and a solid deposit of intellectual insight and of purposive clarification and stirring.

This latest "Week" was fully of the high standard already set by its predecessors; indeed one is prone to adjudge it, perhaps with too slight attention to the others, one of the greatest yet achieved. Our modern vogue of statistics prompts the wish to summarize in figures, but many of those who attended will realize that registration totals only approximate finality. It may only be said that such facts as can be adduced indicate a growth beyond previous high totals. And it is known that attendance was garnered from as far afield as Wyoming, Minnesota, and Pennsylvania. Without such support of loyal friends these occasions could not succeed. Yet ultimately all hinges upon the quality of the solid work that constitutes the program; default here would inevitably entail that soon all would wither away. And it is at this point that one feels satisfaction in a backward look on those hurried days in February. Their greatness lay in three great series of addresses.

The lecturers have already been introduced to readers of the *Journal,* as they are also by now familiar friends to all who attended. There is no need here to repeat biographic and professional facts.

Any lecture foundation, if it is not to be unduly curtailed through the years, must be susceptible of somewhat generous interpretation. The Fondren lectureship is established in the interests of "Christian Missions, or some related theme"; the Peyton lectureship is "on Preaching." Of the Jackson lectures, "the general theme is the Bible," an area sufficiently broad to leave considerable latitude for the lecturer. Fortunately the Peyton lectureship has not been narrowly construed; this year there was complete interchange between this and the Fondren lectures. For while Bishop Moore was officially announced as the Fondren lecturer, and certainly gave his audience vivid glimpses of the far opportunities and problems of the church, yet he was to all intents the speaker on the theme of preaching.

Notwithstanding the great history of the Lyman Beecher lectureship at Yale University, it remains a perennial problem, what are the objectives, the limits, and the proper content of public lectures on preaching delivered to an audience of preachers? Various answers are possible. Two seem to be most favored. In the hands of a master of the art of preaching a discussion of the preacher's procedure can be very effective. Or one may take the line of the preacher's message, with the probability that the actual discussion will become largely a series of theological discussions. Bishop Moore solved the problem in his own inimitable way. It was

striking to find the chairman announcing that Bishop Moore would *preach;* the reaction of his audience was typical of a stirring under fervent preaching, and in retrospect his addresses were spoken of as "great preaching."

And this they were. His topics in themselves implied it, from his general theme of "Immortal Tidings in Mortal Hands" to his final "Rapture of the Forward Look" — one does not deliver coldly descriptive dissertations under such titles!

As such, they were then "lectures" on preaching only in the sense of examples of what sermons may be. They were delivered with pithy epigrams, with balanced and telling antitheses, with vivid imagery; with apt, and commonly humorous, ilustrations, but most of all with high emphasis upon great realities of our Christian faith and living, and with a fervor and abandon that were contagious. There is only one Bishop Arthur J. Moore; it would be futile and grotesque if we should now witness a fad of imitation of these discourses; for preaching must, first of all, be sincere. Nonetheless, there was much which every preacher might well accept and adopt. Supremely the Bishop's burning conviction of the truth committed into the hands of the Christian preacher, his consuming earnestness, and his obvious certainty of the adequacy and supremacy of the Christian faith in the confusion of our present world, are a sine qua non of pulpit effectiveness. The preacher of the present and of the future even if it should be still more difficult, after he has been completely fair with secular and hostile thought may yet — indeed he *must* — realize that "they who are for us are more than they who are against"; and he will go forth to tell in his own way, but with self-forgetting abandon such as we witnessed here, the unsearchable riches of Christ.

Bishop Moore's optimism was contagious. Yet it was no lightly assumed mood, or a biassed blinking of horrible facts. On the contrary he stressed the crisis of the present to a point where one feared he would throw it out of true historic perspective, notwithstanding he affirmed that times such as ours have been recurrent. But his optimism was of the realistic sort — the only true optimism — it recognized the terrible power and prevalance of badness, yet insisted that such is but a challenge to steel one's courage and faith to the level of the heroic. "No one has a right to call himself an optimist until he has looked into the abyss of human evil and hammered out his faith." "In times of despair men have discovered the heritage of faith."

They were stirring addresses; the audiences left no doubt of their high appreciation of them. Yet — if one may so remark, entirely without malice — their popularity indicated that preachers love nothing so much as a busman's holiday!

A subsidiary emphasis that deserves comment was Bishop Moore's declaration of his faith in the supremacy and vitality of Protestant Christianity. It is to be hoped that all his audience recognized this, though apparently a digression from his main thought, as in reality the permeating essence of it all. It is a strange situation in which we find ourselves today. Protestantism has been traditionally the great evangelizing expression of Christianity. Yet now positions are reversed; the Roman church is appealing to the general public with a confidence that formerly was ours, and with considerable success, even if it is less than some suppose. Protestantism, on the other hand, is on the defensive. The reasons for this are in part apparent. On one side, the great acquisition of power that has come to Catholicism in this country through immigration, and on the other, the uncertainty that has haunted and baffled the Protestant preacher through more than half a century primarily because of Biblical criticism and

then because of the entire assault of scientific and secular thought upon the citadel of faith. Biblical criticism performed a necessary task in clearing away secondary accretions and directing attention to things that are first. Yet there can be no denying that it was "destructive" for large numbers of people, and not least for many preachers. If one could not believe old, accepted and traditional views, then what was there at all? Happily Biblical study has moved on to new insights. With full acceptance of the methods and results of the critical period, it has come to recognize that all those were but an approach, a mere tool for interpreting the Bible; and the Scriptures are still ours in all their ancient power and greatness. Indeed the newer knowledge and the insights that have come through criticism have but enhanced our understanding of that supreme revelation of God which we know through the Bible, and our apprehension of the incomparable reality of the Christian message. The novelty of the secular attack on faith has also passed, and we are in a position to assess and recognize to the full its inadequacy. Briefly, Protestant thought has emerged from its hesitations and confusion. There is a new note of confidence and clarity, a new certainty based on realities that have been tried by fire and have come out as gold. Unfortunately, popular thought commonly lags about a generation behind that of scholarship and preachers stand somewhere between. It will doubtless be some years yet before the vitalizing influence of the newer thinking can be felt in the church as a whole. But such is the challenge and opportunity before the Protestant church and the Protestant preacher in this day. It is a time for great things, a time to forget our fears and hesitations, for we stand in a new dawn. Away with littleness and hesitation; away from the shallows and eddies, out into the great deep! Our day calls for great vision, great courage, and great affirmative preaching. "Let us go up and possess the land, for we are well able!"

The Peyton Lectures were delivered by Albert C. Outler of the faculty of Perkins School of Theology. It has been seldom in our tradition that choice of a lecturer has been made from what one may designate as the home staff; but the unusual course was abundantly justified in the result. Professor Outler's colleagues can only feel a sense of vicarious pride in his achievement. The lectures were superb. Moreover, they were delivered with an earnestness comparable with that of Bishop Moore's and with the delightfully nimble mind and quick wit for which Professor Outler is widely known. The audiences were given opportunity to witness creative theological thought in operation, for the appraisal of psychotherapy here given was something new in itself, but still more significant was the bold declaration of Christian affirmations, that must become more and more characteristic of our attitude toward the non-religious claims of the present. We may hope that Professor Outler will follow this present task with a similar appraisal of the assumption of physics, biology, astronomy, and secular thought as a whole.

The lectures began with a highly appreciative account of the "practical wisdom" of psychotherapy. One of its great values has been its respect for the person and its recognition that pathological conditions are a form of expression of the need for realization. Its honest acceptance of neurotic phenomena as resulting from the normal functioning of psychic forces, has been of immense and far-reaching significance. The specialist here has much to offer the Christian minister by way of assistance in his task of cure of souls. There is a great opportunity before us for the psychotherapist and the minister to be allies, not rivals. But psychotherapy fails in that it is more than a clinical technique. It is a system, a "wisdom-about-life-itself." And

yet, as pointed out, it has no adequate supporting philosophy. Indeed it has historically repudiated a philosophic orientation, claiming it neither needed nor wanted it. But in reality it is permeated with the assumptions of Romanticism and the Enlightenment. When confronted with the deepest needs of sick souls, with the human quandary in which we all find ourselves, that of the contrast between actuality and possibility, with the dead weight of unfulfilled hopes and ideals that haunt and disturb us, psychotherapy has only biologistic or sociologistic answers. It cannot bring us to our real and full human possibility.

It was, obviously, against this deficiency or aberration of psychotherapy that Professor Outler directed his major appraisal, for the connection of such theories with the practical wisdom of the system is largely adventitious. And over against these notions there stands the Christian Gospel, a joyous word, a call to new life, a hope and possibility of realization in the beloved community. Christianity is the true humanism. The relation between God and man which it proclaims is a profound reality, from which there flows human freedom, the power of responsible participation, a hope of glory which is God's fulfilment of life.

There were a few points where apparently "the hurrying foot of time" reduced emphases to the point where the balance of Professor Outler's thought may not have been fully realized. His criticism of the presuppositions of the system are obviously to be set over against the very generous tribute given in his first lecture; for it is apparent that great as have been the contributions of this new science to a most distressing illness, it is yet far from the errors and imperfections that unavoidably attach to novelty. Beyond a question much nonsense still parades under the name of psychotherapy. On the other hand it must in fairness be realized that its practice is commonly better than its theory, for not infrequently the psychotherapist is a deeply religious man who undertakes to rebuild his patients upon the firm basis of the Christian faith. The fact must be clearly born in mind, too, which Professor Outler emphasized in his later lectures, that the Christian Gospel is inherently healing. The ministry of the church through all ages has been to sick and needy souls. It accomplished great things long before modern psychotherapy was dreamed of. To stress this is not to repudiate the real contributions of a new science toward mitigating one painful bit of the total of human suffering, but it does serve as a corrective, to remind us that the minister's chief asset and his major contribution to the needs of his time, individual as well as social, is the Christian Gospel. He approaches psychotherapy, not in the role of a suppliant begging crumbs from a master's table, but as himself, heir of an age — old cure of souls, in which he is ready to accept the assistance of this newer technique, if and when it rids itself of the error which Professor Outler pointed out so effectively.

These lectures were drawn from a larger manuscript, to be published next winter; one hopes that in the full text of his discussion Professor Outler will find opportunity to do more than set forth Christian affirmations in contrast to the fallacious assumptions of psychotherapy. It is essential that Christian thought meet scientists and secularists on their own intellectual ground, and by their methods and through evidence that they must admit, demonstrate not merely the difference of the Christian system of thought, but its superiority and its truth.

Professor R. B. Y. Scott of the Faculty of Theology, McGill University, Montreal, Canada, and one of the foremost of present-day Canadian Biblical scholars, delivered the Jackson Lectures. His theme, "Our Old Testament Inheritance," he treated under the headings, "The Knowledge of

God," "The Service of God," The People of God," and "The Book of God." All four lectures were models of the expositor's art. Rooted firmly in a wide knowledge of ancient Israel and the Biblical world, Professor Scott first surveyed the rise and development of the concept with which he dealt, traced its relations and implications, then brought his full result to bear upon Biblical *meaning,* the significance and application of the concept in the present, and its contribution to our religious faith and life. Here was a use of the Bible such as the preacher must practice if he would avoid the excesses that unfortunately are rampant today, and if he would apprehend the inexhaustible resources that the Bible offers. But as well, just as in Professor Outler's lectures, the audience was given a demonstration of creative thought in process. This was not a mere recapitulation of what everybody is saying in Old Testament scholarship; it was a new treatment of the subject. It was the work of an experienced scholar familiar with current thought and findings, yet going his own fruitful way. Many of his insights were completely new, and of striking worth; all bore the stamp of the independent thinker.

The knowledge of God, in Old Testament thought, he pointed out, was communion with him in living relationships. It entailed commitment to his service. Essential to this relationship were — and are — the regular offices of worship. The "people of God" were first of all the ethnic and social community who experienced the mighty acts of God at the Exodus. But presently there emerged the difference between this formal group and those bound together by deeper faith. The idea of the "remnant" then was the seed of the later ideal of the new Israel united in the new Israel covenant of grace in a community of justice and righteousness. Professor Scott's treatment of "The Book of God" was especially notable. A sacred book, a "Bible" must have four characteristics: it is set apart as authoritative; it defines what has made the group; it is recognized as the formulation of the faith; and it provides a binding obligation. Our Bible arose, not out of the great impulse of the prophetic movement, but first of all in ritual confessions of the faith recounting the mighty works of the Lord, group professions such as we find, for example in Deuteronomy 26:5-9. In this communal statement there is the essence of the Torah, and the germ out of which all the other books of the Old Testament gradually took shape as sacred literature.

ALUMNI NEWS

HOWARD GRIMES, *Editor*

1923

Harold G. Cooke, president of McMurry College, Abilene, was honored on March 11 at a luncheon sponsored by the Abilene Chamber of Commerce. Dr. Cooke has been president of McMurry since 1943, during which time the enrollment has tripled, the endodwent has been increased from $63,200 to over $1,000,000, and a number of buildings have been added to the campus, The school now has a $4,000,000, debt-free campus.

1927

Oscar Machado, president of "Little S.M.U. in Brazil," is the president of the S.M.U. Alumni Club in Porto Allegre, Brazill. Besides being president of Little S.M.U. since 1943, he has also been head of the Department of Educational Phychology in the University of Rio Grande do Sul since 1943 and has been active in the educational and political life of Brazil.

Joseph M. Connally has recently become pastor of Munger Place Methodist Church in Dallas. He has been active in the Christian Ashram movement, having served as director at the Ashram at Mount Wesley, Kerrville, Texas, during the past two years. Mrs. Connally is also a graduate of S.M.U., the former Helen Titterington. They have two sons and two daughters.

1931

Jewell Posey was chairman of the S.M.U. "corral" held in San Marcos, Texas, on Alumni-Founders' Day, March 24.

Walter N. Vernon, Jr., has been elected secretary of the Curriculum Committee of The Methodist Church. A member of the editorial staff for church school publications for fourteen years, Mr. Vernon will be responsible for keeping accurate records of the descriptions of lessons and programs approved by the Curriculum Committee for the use in Methodist churches. Mr. Vernon is also president of the Alumni Club of Nashville, Tennessee.

1932

J. Howard Crawford has recently become pastor of the church in Lamesa, having previously been on the Stanford District.

Carl F. Lueg was chairman of the S.M.U. corral in Lake Charles, Louisiana, on March 24.

Marshall Rhew has recently moved from First Church, Vernon, Texas, to the Stamford District.

1933

Samuel B. Bennett was recently in Dallas on his way to California, where he is stationed at El Toro Marine Air Base. Chaplain Bennett has been in the Navy Chaplain Corps since 1938. Chaplain and Mrs. Bennett have three children.

Lance Webb has ended an eleven-year stay at University Park Methodist Church, Dallas, having gone in January to North Broadway Church, Columbus, Ohio. During Mr. Webb's pastorate, the University Church grew into a congregation of 2,700 members and a church plant valued at half a million dollars. The Church had only one pastor, J. Daniel Barron, previous to Dr. Webb's pastorate. During the fall quarter, Dr. Webb taught a course on public worship at Perkins.

W. V. Bane, it has been announced, will be given the degree of Doctor of Divinity at the May commencement of Southwestern University, Georgetown. Mr. Bane is District Superintendent of the Georgetown District.

Boyd I. Devore, Wesley Church, Dallas, is presenting a fifteen-minute discussion of the International Church School lessons each week on WFAA-820, Dallas. He will continue this Saturday afternoon broadcast until May 30.

Ray N. Johnson has recently moved from

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Munger Place, Dallas, to First Church, Vernon.

1935

Alsie Carleton is now pastor of University Park Church, Dallas, having come there from Big Spring, Texas, in January.

1939

Jordan Groome has moved from Lamesa to First Church, Big Spring.

William D. Bray writes from Nishinomiya, Japan, of their new life as missionaries, at Kwansei Gakuin. After completing his doctor's degree at The University of Chicago, Mr. Bray, his wife, and two children were assigned to Japan.

1940

Durwood Fleming, St. Luke's Church, Houston, is in another building program, an addition to the recently completed educational building.

1941

Robert E. Goodrich, Jr., pastor of First Church, Dallas, will be the featured pastor of a series of television programs called "The Pastor Calls," to be presented on a national basis next fall. Dr. Goodrich has appeared in the program sponsored by his own church on KRLD-TV since 1950. Dr. Goodrich also was the preacher for five Sundays on the Methodist Hour, broadcast over more than 150 Southern radio stations, during February.

Ewing T. Wayland, Little Rock, Arkansas, has been appointed director of the regional office of Methodist Information, to serve the Arkansas-Louisiana area. Mr. Wayland is also editor of *The Arkansas Methodist* and *The Louisiana Methodist,* a post he has held since 1945.

1942

E. Leo Allen has seen a dream come through in the completion of the $100,000 building at Garden Villas Church, Houston. The first service was held on December 14, with Bishop A. Frank Smith delivering the first sermon in the sanctuary.

1943

Weldon Gatlin is chaplain at the Green Cove Springs Naval Station, Jacksonville, Florida. Chaplain Gatlin was awarded the Purple Heart and the Silver Star during World War II for work on the USS Franklin.

1946

Ferris Baker, besides his work in the Methodist Student Movement in Denton, Texas, teaches five courses at North Texas State College. Increased and permanent facilities have greatly benefited the work.

1947

L. Randall Rogers is maintaining the circuit-riding tradition of Methodism by being chaplain on eight ships of Destroyer Squadron One. He usually lives one month at a time on a ship, but tries to cover as many as possible each Sunday.

1948

Joseph H. Jones is assigned to the 366th Engineer Aviation Battalion in Korea as chaplain, but he also has been active in distributing food, clothing, and toys to a nearby orphanage. Chaplain Jones was at Copperas Cove, Texas, before entering the chaplaincy.

E. D. Watkins, Jr., is chairman of the S.M.U. Alumni Club in St. Louis, Missouri.

1950

Arthur O. Ackenbom must hold the record with regard to letters received by *The Christian Advocate* in reply to an article in the magazine. The magazine recently carried a series by him on various churches, one of which concerned Roman Catholicism. The replies indicated that to say a good word concerning Roman Catholicism was considered to be little short of disloyal! Mr. Ackenbom is pastor of the Quindaro Methodist Church, Kansas City, Kansas.

Warren McSwain has recently become pastor of First Methodist, Bowie, Texas, after several years as associate at First Church, Dallas.

1951

James Swafford, chaplain of the Methodist Hospital, Dallas, is enjoying a new chapel in the recently completed wing of the hospital. Chaplain Swafford participated in the National Association of Methodist Hospitals and Homes at its February meeting in Chicago.

1952

Robert O. Cooper teaches three courses in Bible at Texas State College for Women besides his work with the Methodist Student Movement in Denton, Texas.

Finis B. Jeffery and Mrs. Jeffery have received their commission as missionaries to Korea, for evangelistic and educational work. Mr. Jeffery, a major in the Air Force before entering Perkins in 1949, became interested in the work of the church abroad while serving with the Air Force in Japan. Mrs. Jeffery also took work at Perkins.

Barbara Jean Rand is enjoying a new educational building at First Church, Kerrville, Texas, where she is Educational Director. The building was opened in December.

Yoichi Takizawa is pastor of Shitaya Church, Japan, and teaches in Tokyo Union Theological Seminary. He was recently married to a young woman whom he describes as having a "classic type of Japanese beauty." He writes to *The Mustang* of his pleasant memories of the S.M.U. campus.

Annual Meeting of the Perkins Alumni Association

One of the most enthusiastic meetings of the Perkins Alumni Association in all of its history was held during Ministers' Week in February. The spacious dining room of the Highland Park Methodist Church's Educational Building was taxed to its capacity in taking care of the meeting. President Chess Lovern had arranged a splendid program for this year. In fact, it was the most helpful and inspirational meeting of the Association that I have ever attended. Dr. L. U. Spellman challenged us to undertake something big and worthwhile for Perkins. One could almost feel the response that he received. We all felt that our hearts were strangely warmed as he spoke. Then Dean Cuninggim unfolded before us the plans for the future of Perkins. We were thrilled when we discovered what was in store for our Alma Mater. He asked for our help in achieving these goals and we determined in our hearts to do what we could.

Each of us can help Perkins in several ways. First, we can try to understand her problems and thus be in a position to act as a public relations agent for her in our community. Secondly, we can turn the choicest yonng men in our Churches in her direction. There is not now, and possibly never will be, an over supply of number-one young men who are candidates for the ministry. Our job is to recruit and send to Perkins the best that we can find. Thirdly, we can support Perkins with our means and encourage others to do so. I am happy to report that the Association voted unanimously to accept as the project for next year the task of raising the sum of ten thousand dollars to create in Perkins a Chair of Homiletics. There were one hundred fifty present for the luncheon and the sum of two thousand five hundred dollars was pledged toward this goal. The remainder of the members will be contacted during the year. All of you are asked to give this project your serious consideration. When you are contacted, respond with a pledge that will represent your love and appreciation for the School which did so much for you.

The following officers were elected for the coming year: President, J. Henry Bowdon, Box 175, Alexandria, Louisiana; Vice-President, Dawson Bryan, 901 Clay Street, Houston, Texas, and Secretary-Treasurer, Thomas Harding Roper, Clovis, New Mexico. Dr. Louis Stuckey was elected to represent the group on the Alumni Fund Council for 1953. His address is 921 West Tenth Street, Dallas, Texas. Dr. Stuckey was also appointed to serve on the Board of Directors of the Alumni Association beginning in March of this year.

J. Henry Bowdon, President

BOOK REVIEWS

Fred D. Gealy, *Editor*

The Sacraments in Methodism

By Robert W. Goodloe. New York, Nashville and Dallas: The Methodist Publishing House, 1953. 160 pp. $1.75.

Laymen are not theologians, and this reviewer is a layman. Had we been asked, before reading this book, how many are the sacraments, we might have guessed a Catholic seven — and have been unable to name more than a Methodist two.

Dr. Goodloe's new work on the sacraments begins with background chapters on the church as the body of Christ, on salvation through grace, and on man's necessary contribution, faith. A third introductory section deals with the various means of grace, with emphasis upon preaching and the sacraments.

The treatment of the Eucharist occupies the longest of the chapters. It is shown that it may be thought of as a memorial, as a true communion, as a proclamation of Christ's dominance in one's life, or as an act of anticipation of the "second coming"; that it may aid the worshiper by offering a pattern for his devotions, by using physical means in developing and maintaining a worshipful spirit, by giving a definite suggestion of the presence and reality of Christ today, and by promoting meditative attitudes.

The author points out that in order to participate in the Eucharist in the Methodist church it is only necessary to believe in Christ, and to have resolved to live in a manner compatible with this belief; but that in other denominations membership in the particular sect, or even in the specific congregation, may be required. Dr. Goodloe deplores the presence of considerable numbers in the constituency "who hold slight appreciation of this service."

In a similar manner baptism is shown to be interpretable as symbolic of cleansing, of commitment, or of initiation into the religious group. A chapter on infant baptism shows that the parents and members of the congregation, not the subject, are to be directly influenced; the child may be subsequently affected indirectly. And a section on the mode of baptism points out that neither immersion (single or trine) nor pouring, nor sprinkling seems to have exclusive bibical sanction, nor have been used to the exclusion of the others in New Testament.

A final chapter treats ordination almost as though it were a third sacrament, but points out that the historic laying on hands adds neither character nor supernatural power to the candidate, but that it does convey a certain measure of demoninational authority to him, and accredits him to the churches of the connection.

A number of controversial topics are included in the various discussions, among them transubstantiation, infant damnation, mode of baptism and close communion. Dr. Goodloe handles each of these in a manner free from dogmatism and pontification. He usually gives the historic basis for a belief, and if there has been diversion from that belief or modification of it, reasons and circumstances are made clear. The Methodist position is never left in doubt.

Many a pastor wiuld give his right arm for an official board all members of which would give a thoughtful reading to this little book.

Mayne Longnecker,
Dean of Students,
Southern Methodist University

The Old Testament: Key Stone of Human Culture

By William A. Irwin. New York: Henry Schuman, 1952. xiii + 293 pp. $4.00.

The re-dicovery of the Old Testament in recent years is due, in part, to several books of popular but scholarly nature which deal

in a constructive way with the great problems and ideas of ancient Israel. *The Old Testament: Keystone of Human Culture is* such a book; it helps the reader to appreciate both the origin of some of the ideas in Hebrew culture as well as the relevance of those ideas for modern life.

Professor Irwin, who needs no introduction to the readers of the *Journal,* has long been an able exponent of the view which holds that the books of the Old Testament can be rightly understood and appreciated only against a background of knowledge concerning the geography, the history, the literature and the religious developments of the ancient Near East.

This is the perspective of Professor Irwin's latest book; several phases of Hebrew culture are discussed, although there is an emphasis on the religious insights which motivated the life of the ancient Israelite. Something of the broad scope of the book is indicated by the titles of the chapters: The Hebrews in Their World; The Hebrew Thought of God; What is Man?; God and Man; The Theory of Law; History and Nature; Nation, Society and Politics; The Hebrew and the Bible.

Some of the materials discussed under these headings will be familiar to some readers who may know them from other publications by Professor Irwin, but the further elaboration in this book will be welcomed. Both because of the author's reputation for independent scholarship, and because the subject matter of the book occasionally moves in controversial areas, it is probable that some critics will take issue with certain interpretations. For example, it may be charged that the exposition of the Old Testament teaching concerning the nature of man results in a more optimistic picture than the evidence merits. However, one must reckon, among other things, with the boldness of the Hebrew poet in Psalm 8 who proclaimed that man was made "a little lower than God." Professor Irwin describes the doctrine of total human depravity as completely un-Hebraic, but he does not minimize Israel's thought of man's sinfulness.

Profesor Irwin's observations concerning the uniqueness of Hebrew thought are particularly penetrating because of his competence in the larger arena in which Hebrew culture had its setting. Familiarity with the history of Ancient Egypt, Mesopotamia and Phoenicia gives added weight to his affirmation of the unique contributions of Hebrew culture.

The Old Testament: Keystone of Human Culture is a good summary of the results of the historical-critical method in biblical studies. The point of view is constructive and challenging. The author gives his attention, not to the literary problems with which scholars are still wrestling, but rather to those areas of Hebrew culture on which there is considerable agreement. The reader will turn to his Old Testament with a deeper appreciation of the importance and the relevance of its message.

William L. Reed,
Bright College of the Bible,
Texas Christian University

Introduction to the Old Testament
By Aage Bentzen. Copenhagen: G.E.C. Gad. Second Edition, 1952. Two volumes in one. 268 & 300 pages with an appendix of 32 pages.

Aage Bentzen is the outstanding Old Testament scholar in Denmark today, and recognized also to be well within the first rank of international scholarship. It is a matter for gratification that he has made available to the English-speaking world his great "Introduction." This second edition is an improvement in the greater convenience of its single-volume form, and by virtue of the appendix that takes account of the movement of scholarly investigation through the few years since the first edition was published.

The *Introduction* is important, in the first place, because of Bentzen's mediating position between Scandinavian scholarship and that of the West. He makes available for the English reader, seldom equipped with Swedish or Norwegian, the results of the very vigorous activity in the Scandinavian peninsula which has been of high significance in recent study of the Old Testament. Yet Bentzen's presentation is not passive; while giving valuable summaries of the thoughts of others, he subjects all to his own keen

discrimination, rejecting excesses and advocating a result which, one may venture, lies in the direction of future advance.

A striking feature of the work is its large bulk of general introduction. The total of the former Volume I (264 pages) is given to an account of Canon, Text, and Forms of Literature, the latter then properly integrated into the great bodies of Old Testament literature as we have them today. The discussion of the Canon is a welcome contribution to a subject which has received minor attention in recent years. One wishes that Professor Bentzen had pushed the investigation somewhat farther back into the motivation for a body of sacred scripture and its earliest manifestations. The section on Text (including the ancient versions) is of first rate importance as a compact account of physical aspects of the preservation and spread of the Bible in the ancient world. It is perhaps a little too brief, and the bibliography too reduced. But doubtless greater bulk would have thrown the work out of balance. In any case the brevity makes it a highly useful survey for those who wish a ready presentation of important facts. However, it is the lengthy attention given to forms of literature and the rise of the books as we know them, that constitutes one of the unique features of the work. Professor Bentzen has made full use of the recent work on forms of literature which took its rise from Gunkel's study of the Psalms. He is careful to distinguish this from a history of the development of the literature, for we know too little about the course of appearance of the several categories. He apologises for the seemingly "desolate" nature of such preoccupation with externals rather than content, but points out that his discussion requires the constant use of the Old Testament, and "so the literature itself will speak to the mind of the devoted student and give him both aesthetic and the unique ethico-religious visions which it is the perpetual task of the OT to pass over to mankind." Thus he describes the structure of a variety of secular songs, the several types of Psalms, of Wisdom literature, and of prophetic and priestly oracles. In prose likewise there were fixed norms of expression in speeches, letters, laws, narratives, etc.

The second section of the volume, the former Volume II, takes up the problems of the several books; but once again the worth of Professor Bentzen's work for the general reader is apparent in that he does not stop with the canonical books of the Old Testament, but treats also with the Apocrypha and even the Pseudepigrapha, matter for which normally one must have recourse to works somewhat detached from main stream of Bible study. On all this mass of careful scholarship, it is permissible here to comment only that the treatment is compact and clear, with brief bibliographies, with constant reference to current views, and with Professor Bentzen's characteristic insight and sane caution. His treatment of the Pentateuchal problem merits a little more attention, however, in view of the emphasis by the Scandinavian scholars upon the oral preservation of the entire literature until a relatively late period, and their claim that as a consequence the familiar theory of Pentateuchal analysis is completely void. No one familiar with the facts will suppose for a moment that this means a reversal to pre-critical views of Mosaic authorship. However, once again Professor Bentzen manifests his mediating function. He is cordial to this "traditio-historicae" approach, yet believes that its exponents have been guilty of stopping too soon, for beyond their results lie still further evidences of diverse origins which corresponded approximately to the accepted bodies of J and P material, with probably an element that must be spoken of as E.

William A. Irwin

Kings and Prophets of Israel

By Adam C. Welch. Edited by Norman E. Porteous, with a Memoir by George S. Gunn. New York: Philosophical Library, 1952. 264 pp. $5.00.

Professor Porteous has done us all a service in making available these studies by his teacher and great predecessor in the chair of Old Testament in New College, Endinburgh, who passed away ten years ago. One reads them with growing appreciation of the tribute paid in the preface that it was in certain writings "and above all in the lecture room, that Wr. Welch revealed himself as one of

the greatest Biblical interpreters of his time." That may be "the truth told lovingly" and with something of the inescapable bias of such telling, but in any case these are great essays in Old Testament exposition. They deal with six notable figures of ancient Israel from Moses to Isaiah. They are important, not as critical studies, although Dr. Welch's high repute as a critic and his familiarity with the best scholarly results of his time are apparent throughout, but for their penetrating insights, rich with the author's matured experience of life and faith, but also rewarding in their understanding of these men of long ago.

In discussing Moses, Dr. Welch is at pains to make clear that he deals with the Moses of the narratives; thus he is relieved of historical problems and can concentrate on the two different interpretations which he believes are found in the stories: Moses the law-giver, and Moses the deliverer, the man of profound religious questioning and experience that sets him close to Christian understanding. The two monarchs are presented in fresh and revealing light. It is gratifying to find a sympathetic appreciation of Saul and of his achievements, with warm words for the heroic king who with the sheer despair of that tragic night at Endor in his heart went boldly next day into battle at Gilboa, and fought it through unflinching to the diastrous end. On the other hand, David's career goes sour; notwithstanading high promise and possibilities, success was his undoing, and at the end there is but a tawdry tale of ingrown desires that engulf the king, his family and his kingdom, in mounting evils. The accounts of the prophet provide lines of thought and fruitful understandings that far transcend critical debate. Yet at danger of confusing their real character one may remark with gratification on Dr. Welch's handling of the attitude of Isaiah toward Sennacherib's attack on Jerusalem, and with disappointment over his understanding of the stories in Hosea 1-3. Yet such matters seem unimportant in the setrength and scope of Dr. Welch's thought. One is swept along by the depth and compelling earnestness of his expositions, so that secondary matters fall into the shadows of the background. Here is Old Testament exposition on a high level, rich in its rewards for scholar and teacher and man of faith.

The Memoir contributes much to the worth of the volume: It reads with compelling interest, from its opening words right through to its final estimate. Most of all it permits the reader to learn from one who stood close to him, the grace and strength of one who to the rest of us was but a name on a page, or at most a casual acquaintance.

WILLIAM A. IRWIN

ISAIAH 53, A DEVOTIONAL AND EXPOSITORY STUDY

By Edward J. Young. Grand Rapids: Wm. B. Eerdmans, 1952. 91 pages. $1.50.

MY SERVANTS THE PROPHETS

By Edward J. Young. Grand Rapids: Wm. B. Eerdmans, 1952. 231 pp. $3.00.

Edward J. Young had made himself, in the space of relatively few years, easily foremost among conservative scholars of the Old Testament. Succeeding to the position in Westminister Theological Seminary originally held by the late Robert Dick Wilson's defence of the traditional position, fortunately, however, with none of the belligerence and bombast that renders the latter's work even at this date mildly amusing. Young is modest and reasonable, an attractive personality. He brings to his tasks broad learning in the Old Testament and related fields; he knows the history and literature of criticism; he is conversant with latest finds and current moods of thought; he disputes with liberal scholars on their own ground. His work then is of more than passing interest and importance. Those who wish a reasoned presentation of the conservative attitude to the Bible can do no better than study Young's books, in particular these two latest.

The discussion of the prophets traces the movement from Moses to the great prophets, with a wealth of Scriptural evidence, with constant reference to current scholarly views, and with argument for the conservative position. And that position, it is perhaps excessive to state, is that the "true" prophets of Israel were an entirely unique and distinct religious phenomenon, resembling in a very few features "prophetic" manifestations among

other peoples, but set apart absolutely and completely by virtue of the fact that God spoke to them, which he did not to any other. The book on Isaiah 53 is a sort of detailed ilustration of the general thesis here worked out. It takes up the chapter passage by passage for exposition, all directed to the basic views that the chapter is a valid prediction, a genuine foreseeing, of the passion of Jesus. The "devotional" aspect of the book is not prominent, unless for those who find a religious thrill in such predictive presentation.

However, the two books are valuable for their apologetic element. In both, the latter chapters are given over to defence of a position which Young realizes fully is not that of scholarship as a whole. The reader will turn to this argumentation with varied feelings, from mere intellectual curiosity to wistful expectation that perhaps something may be said which can make traditional views aceptable to thoughtful persons. Yet, weighing all with full sympathy, one may conclude only that notwithstanding Young's gracious spirit and his familiarity with current scholarship, his apologia fails completely. The critical scholar is not less concerned about the realities of our Christian faith, nor is he less convinced of the reality of divine revelation through the prophets, but plainly and simply the conservative position, as here argued by one of its able and thoughtful exponents simply will not stand up under serious, logical examination.

Possibly Young would concede this charge, and glory in it! For he rightly recognizes that the issue is ultimately one of the validity of human processes of thought. And he defends a position that may without malice be described as the irrational; for indeed he disparages man's confidence in his rationality. Instead of trusting our "reason" we should accept the voice of God as given through his inspired revelation.

But to define "reason" in this context in narrowly rationalistic terms is false to reality, and harks back to 18th century thinking. What we are now concerned with is the total of man's power to discover truth and to differentiate between better and worse. If this is what Young repudiates — and it is difficult to see that he means anything else — then he is in a strange situation, for precisely this process of discrimination is demanded in all religious matters if we would not fall into the absurdity of surrender to any and each erratic individual who has the audacity to claim himself inspired. How does Young come to believe that the Bible is a valid revelation of God? It will not suffice to answer in terms of a canon, for likewise the authority of the ancient scholars must in some way be attested. Why is the Koran not of equal authority with the Bible for him? Why does he not accept the strange mutterings of present-day ecstatics, for they not less than the prophets of Israel claim to have the voice of God? Obviously the answer is that he follows a complex mental process of "reason"! The difference between him and the critical scholar is not in a greater readiness to submit to the voice of God when found, but merely in the consistency with which each applies his "reason" to the problem. Young's methods are defective in hosts of details; the constant effort of the critical scholar is to avoid such errors and to arrive as closely as is possible for the finite human mind at a result that conforms with ultimate truth.

One of the perils of conservative theology — its genuine social threat, one may say — is illustrated by Young's defence of the slaughter of the Canaanites. That a person of Young's gentle spirit can condone anything as horrible as Joshua's conquest of Palestine throws a lurid light on the implications of a system of thought which, happily, he transcends in his conduct. What can happen when less exalted spirits become obsessed by such theories? Rather what *has* happened? For here is the source of the entire *odium theologicum;* still worse it is the motivating impulse in the horrible story of "Christian" persecutions through all the centuries.

WILLIAM A. IRWIN

ACCORDING TO THE SCRIPTURES

By C. H. Dodd. New York: Charles Scribner's Sons, 1953. 145 pp. $2.75.

With characteristic penetration and fresh-

ness of approach, Professor Dodd has addressed himself by way of the 1950 Stone Lectures at Princeton University to the problem set out in the important Rendel Harris volumes entitled *Testimonies* and published in 1916 and 1920. Harris' conclusion, it may be remembered, was that the original Book of Testimonies, consisting of messianic proof-texts drawn from the Old Testament, was, if not the earliest literary product of the Church, one of the earliest, antedating every canonical writing, and that its compiler was Matthew the apostle. Although Dodd thinks that Harris' theory outruns the evidence, neverthedess he believes it a matter of great importance to discover just how the Old Testament was employed to elucidate the *kerygma* in the earliest period accessible to us and in forming the substructure of New Testament theology. This discovery he sets out to make by a minute examination of all texts and probable references to the Old Testament found in the New.

Dodd's interesting and important conclusion is that "the selection and presentation of *testimonia* was not a static achievement, but a process, and one which continued well through the New Testament period and beyond. But in most of these cases we have examined there seemed to be good reason to infer that the first step, at least, had been taken by the Church at a very early stage indeed, often demonstrably earlier than the epistles of Paul... Very diverse scriptures are brought together so that they interpret one another in hitherto unsuspected ways. To have brought together, for example, the Son of Man who is the people of the saints of the Most High, the Man of God's right hand, who is also the vine of Israel, the Son of Man who after humiliation is crowned with glory and honor, and the victorious priest-king at the right hand of God, is an achievement of interpretative imagination which results in the creation of an entirely new figure. It involves an original, and far-reaching, resolution of the tension between the individual and the collective aspects of several of these figures, which in turn makes it possible to bring into a single focus the 'plot' of the Servant poems of II Isaiah, of the psalms of the righteous sufferer, and of the prophecies of the fall and recovery (death and resurrection) of the people of God, and finaly offers a fresh understanding of the mysterious imagery of apocalyptic eschatology."

This piece of "genuinely creative thinking" cannot have originated with any of the three Christian thinkers of the first age of first-rate creative power, namely Paul, the author of *Hebrews,* or the Fourth Evangelist. Are the gospels not correct in attributing it to Jesus himself?

Admitting that Christian theology in its development was profoundly influenced by the religious thought of Hellenism, Dodd states, "I see no reason to regret this, or to make any such attempts to minimize it as are often made at the present time. In the providence of God it was the Greeks who taught mankind the use of the logical faculty ... I am not among those who deplore their [the methods and categories of Greek Philosophy] influence, nor am I persuaded by those who tell us that the great task of theologians of this generation is to purge Christian theology of the last dregs of Platonism." Nevertheless there is insistence that the fundamental structure of New Testament theology is not Hellenistic but biblical, and that Christian theology must remain so: when it cuts loose from "its firm foundations in *kerygma* and testimonies ... it declines into insignificance, and has in fact nothing to say to the world which the world may not learn elsewhere."

FRED D. GEALY

THE GOSPEL ACCORDING TO ST. MARK

By Vincent Taylor. New York: St. Martin's Press, 1952. xx + 696 pp. $10.00.

It is rare indeed that one can say, upon the first appearance of a book, "This is *the* book on its subject." Such a judgment must be made concerning this new commentary by Taylor, not in the sense that we may forthwith dispense with other books on Mark, nor in the sense that the last word has been spoken, but as a simple recognition of the fact that it has no competitor. The bulk of the work on Mark in English is written on a popular level, affording little basis for more profound study should one

desire to engage in it. Gould's commentary in the International Critical series is now 57 years old and offers little of help to a present-day student; and while Swete's commentary is still of immense value on many technical problems, it also is hopelessly out-of-date on the most crucial question — the last edition, 1909, was not up-to-date even when it was published, for the historical issues which had been raised more and more insistently since the turn of the century were scarcely noticed.

Taylor's commentary is for the scholar, of course; it is based on the Greek text, and a great deal of the discussion turns on questions of primary interest to the specialist. But there is also much which can be understood by Everyman, who has not Greek; and it is conveniently set off typographically so that one need not wade through incomprehensible linguistic discussions in order to discover Taylor's view of a passage as a whole. Most of the introductory material is accessible to the student who lacks Greek; and perhaps what he finds there will stimulate him to begin a serious study of the Greek language.

One's reaction to Taylor's position will depend on one's orientation in Gospel studies generally. The reviewer tended to feel that he is somewhat conservative on many matters. He has taken account of the contributions of form-criticism, as few other English commentators have (R. H. Lightfoot being the outstanding exception); but he is also extremely wary of it, and he is also wary of those who find any great amount of doctrinal or theological structuring on the part of the Evangelist. These tendencies have undoubtedly made his commentary even more valuable, however, for he has consequently been much concerned with the historical problems involved in the individual pericopes.

Taylor believes the gospel was written about 65-67 A. D. by Mark, the attendant of Peter, whom he further identifies with the John Mark of Acts and the companion of Paul. He does not allow this dependence on Petrine preaching to interfere, however, with a recognition of the obvious fact that most of the materials of the gospel have been through many hands before they reached the Evangelist. Occasionally one may feel that unfair reliance on Peter has vitiated the discussion of a problem, but such occasions are not frequent. In general, his attitude toward the developments of the oral period of transmission is the same as that which he expressed in *The Formation of the Gospel Tradition.*

An advantage afforded by this book to those who do not read German is that Taylor gives concise summaries of the positions of German scholars whenever they are relevant. Perhaps for Everyman the ideal commentary on Mark has not yet been written; but for the serious student and for the scholar, this is *the* commentary. It is not, as Taylor himself insists, the *definitive* commentary; but "the time has come when, in words of Mark iv. 29, we must put forth the sickle because the harvest is come . . . provided we recognize that in due course other harvests will be reaped, perhaps richer and more varied still."

EDWARD C. HOBBS

A STUDY IN ST. MARK

By Austin Farrer. New York: Oxford University Press, 1952. viii + 398 pp. $5.50.

There was a time, not so long ago, when it was necesary for New Testament scholars to point out and emphasize the differences between the Synoptic Gospels and the Fourth Gospel; only by means of such an emphasis was it possible to raise and discuss many historical and literary problems. The close interrelationship of the Synoptics and the formal features of the separate periscopes permitted literary and form critics to push into the misty period behind the writing of our gospels, with many fruitful gains in the line of historical study. As a result, there arose a general attitude concerning the Synoptics and John which, in its crudest form, amounted to something like this: "In the Synoptics we have history; in John we have theology"; or, "In the Synoptics, despite tendencies to exaggerate, etc., the main purpose is historical; in the Fourth Gospel, the main purpose is theological."

Now, there is a great deal to be said for this attitude; and there is no doubt that it has resulted in some very solid gains

for Gospel research. But it has blinded us to a great deal of what the Synoptic writers were trying to do, and it is certainly untrue if we suppose that what we call "historical" bears much resemblance to their aims. In recent years our attention has been called to the strong unmistakable theological aspects of Mark's gospel by such men as the late Ernst Lohmeyer in Germany and R. H. Lightfoot in England. These theological aspects also appear, under different forms, in Matthew and Luke, though much less has been done with Luke than we might wish.

It is with the theological aspects of the Gospel of Mark that Farrer's book is concerned. And it must be confessed that it is an astounding book. The images and symbols which govern the writing of the gospel, and the patterns in which they are presented, are the main subject of the study. A brief summary of the patterns would be thoroughly unfair to the author, for unless one has examined in great detail Farrer's treatment of images and patterns, the outline of the whole would seem ridiculous — mainly because it is new, and we are unaccustomed to thinking of Mark in these terms. By now, such treatment of John is commonplace, and no one except a freshman theological student is bewildered by it.

This is not to say that Farrer's study is the definitive work on Mark, or that what he says becomes self-evident upon closer examination. The reviewer felt that very often he was much too precious in his interpretations, and that the patterns were often forced upon the materials. But such criticism is somewhat beside the point. The real issue posed by Professor Farrer is whether or not we shall be willing to look at Mark in this way; whether we shall try to "get inside" the Evangelist's mind and observe the manner in which he dominates his material, or whether we shall simply regard him as, for all practical purposes, a secretary, recording the traditions as they came to him in some "historical" or chronological order (by which we can only mean an artificial schematization of some sort).

Whether or not this book settles the issues it raises, it is the reviewer's conviction that these issues are worth discusing and will bear fruit in our study of the second gospel; and possibly one of the best ways to arouse such discussion would be to encourage a wide reading of this book. It is not for a casual reader; it will require careful and concentrated reading. But it will repay the reader with large returns in a deeper and more sympathetic understanding of the Gospel according to St. Mark.

EDWARD C. HOBBS

THE WORK AND WORDS OF JESUS

By Archibald M. Hunter. Philadelphia: The Westminster Press, 1950. 196 pp. $2.00.

In the light of Form-History, and in line with careful New Testament scholarship, a professor from the University of Aberdeen, has sought to help all critical students of the life and work of Jesus Christ.

In addition to the interpretations of the text, there is an arrangement of the Gospel material according to the document (or other) sources of the several books. Matthew's peculiar material and Luke's special source are printed as connected narratives. The Logia of Matthew is carefully documented. It would seem to me a book almost "required" for all theological students and others who would read the materials in their earliest forms.

The unique feature of the book is a heightened appreciation of The Gospel According to John, yet within the limits of careful literary and historical study.

J. T. CARLYON

SERMONS ON THE PARABLES OF JESUS

By Charles M. Crowe. New York, Nashville and Dallas: The Abingdon-Cokesbury Press, 1953. 186 pp. $2.50.

One of our own Southern Methodist University alumni has come to eminence as a preacher and pastor. Beginning in Texas where he had several good pastorates he has now become minister of the lovely church at Wilmette, Illinois, just north of Evanston and Garrett.

Here are sermons that thrill with life and insight. They will help everyone who reads them to a better interpretation of the great-

est stories ever told. The style is good, the illustrations fresh, and the Christian optimism most precious in these days of pessimism and of judgment preaching. Every Methodist preacher owes it to himself to read these fine sermons.

J. T. Carlyon

Ancient Christian Writers

The Works of the Fathers in Translation. Edited by Johannes Quasten and Joseph C. Plumpe. Westminster, Maryland: Newman Press, 1946 —. Various volumes from $2.50 to $3.50.

It is a curious thing that for many years the early church Fathers were available to the English reader only in an old series of translations, couched in ponderous, pseudo-Elizabethan prose (a series which has recently been reprinted), and now, almost simultaneously, three new series have been begun. Two are the work of Catholic editors, and the third (which is to appear this spring) is by a Protestant group. One of the Catholic series is designed for popular consumption (with rather literal translations, oddly enough); while the other — the one now being reviewed — contains scholarly notes and references, and appears to be aimed at the more serious student of the early church Fathers.

For this review, the following volumes have been examined: No. 1, *The Epistles of St. Clement of Rome and St. Ignatius of Antioch,* translated and annotated by James A. Kleist; No. 6, *The Didache, The Epistle of Barnabas, The Epistles and the Martyrdom of St. Polycarp, The Fragments of Papias, and The Epistle to Diognetus,* also the work of Kleist; No. 9, *St. Augustine: The Greatness of the Soul, and The Teacher,* translated and annotated by Joseph M. Colleran; and No. 16, *St. Irenaeus: Proof of the Apostolic Preaching,* translated and annotated by Joseph P. Smith. The volumes sell, respectively for $2.50, $2.75, $3.00, and $3.25.

Though the series is isued by a Catholic press and is edited by Catholic scholars, it is by no means sectarian. Several of the scholars engaged to prepare the translations and notes are Anglicans (Cross, Lampe, Kelly, Milburn, and others), and at least two volumes so far have been prepared by a Presbyterian (7 and 8, on Arnobius, by McCracken). In a letter to the reviewer, Joint-Editor Plumpe states that in the introduction and commentaries "We try to give the Fathers as they are, limiting ourselves as far as possible to the Ancient Church and avoiding controversial issues. As to modern literature for introduction and notes, we want our co-workers to consult and use the entire corpus of it, whether contributed by Catholics or non-Catholics." It would appear that they have been successful in their endeavor, even though many times a Catholic translator takes a position which seems unlikely to a Protestant scholar. Some criticism of Kleist on this account has been unfair, disregarding the care with which he points out our ignorance of the lives of most of the early Fathers. Of course Kleist later alludes to some of them in terms of his own beliefs about them, but he has not tried to fool anyone. Indeed, the caution and judiciousness which characterize this work will be a matter for surprise to many Protestants; this work gives promise of better co-operation between Catholic and Protestant scholars in the future.

Kleist's translations are a delight to read. The pedant will complain that they are not exact, that the precise notions of the author are sometimes obscured a little in order to make the work readable; the obvious answer to him is that the scholar will not need a translation, and the layman, if he is to read (say) Barnabas at all, will require a *readable* translation. Colleran's work is quite easy to read; and though Smith's *Irenaeus* will seem a bit heavy to many, it may be that much of the fault is with Irenaeus, and perhaps some with the fact that Smith had worked from an Armenian translation (the original being lost).

For anyone who wants to "get inside" the early church, these volumes are to be highly recommended. Those interested in the New Testament will particularly want to purchase 1 and 6, which contain the bulk of the Apostolic Fathers.

Edward C. Hobbs

The Origin and Development of Early Christian Architecture

By J. G. Davies. New York: Philosophical Library, 1953. xii + 152 pp. $4.75

This attractive book is an attempt to fill in part of the gap in the field of early Christian art; the particular concern of the author is the first six centuries of Christian architecture. The main portion of the books is given to a study of two general types of architecture, the basilican and the central, the latter being defined as "eurhythmic disposition around a central vertical axis." An extremely useful chapter on the orientation and furniture of the church follows, as well as a brief treatment of the adjoining buildings. A consideration of architecture by its geographical distribution concludes the book.

Sixteen excellent illustrations, forty-five diagrams of ground-plans, and a map add to the value of the book (and probably to the price as well). A brief glossary, an index, and a very good bibliography are included.

Edward C. Hobbs

Action in the Liturgy: Essential and Unessential

By Walter Lowrie. New York: Philosophical Library, 1953. xv + 303 pp. with six plates. $4.75.

In recent years there has been a growing interest in the liturgy and in liturgical worship among Christians of all confessions; unfortunately, it has been only too easy to turn such an interest into the channel of mere formalism and artificiality. The best antidote to such a diversion of genuine concern with the liturgy is increased knowledge about the origins and meaning of liturgical worship. And several writers have recently added greatly to our store of good books on the subject. The late Dom Gregory Dix is perhaps best known in the field; but Massey Shepherd has contributed several excellent books, and now Walter Lowrie (well known to readers of Kierkegaard) has given us this group of essays.

If liturgy seems a forbidding topic, try this book; it will surely present a different aspect to the matter. The specific form of the liturgy with which he is concerned is, of course, the Anglican communion service in its American form; but the way in which he has gone about discussing his subject provides a great deal which should be of special interest to Methodists, Presbyterians, and Lutherans. He is not defensive about the Episcopal form of the service — indeed, devout Anglicans might be peeved at his criticisms of many features of the present service. Should this mood prevail in forthcoming discussions of the liturgy from other viewpoints, we might well be at the dawn of a new day in Eucharistic worship.

There is a useful glossary, several plates illustrative of early worship, and an appendix which refutes Pittenger's *The Christian Sacrifice* as an interpretation of the Eucharist.

Edward C. Hobbs

Communion Through Preaching

By Henry Sloane Coffin. New York: Charles Scribner's Sons, 1952. $2.50.

The four lectures presented here were delivered by Dr. Coffin at the Seabury-Western Theological Seminary at Evanston, Illinois. Reasons for his selection of this theme — Communion Through Preaching — the author explains as follows:

> "Several of my friends in the Protestant Episcopal Church had lamented to me a waning interest in preaching among the younger ministers. This has apparently accompanied the increased emphasis upon the Holy Communion and the frequency of its celebration. In several cities where formerly during Lent weeks of daily preaching had been customary, this practice had been abandoned and instead several celebrations of the Communion had been substituted. However, in all instances of which I had figures the attendance was much less. Hence I decided to approach the theme of preaching by showing that both sermons and the Supper of the Lord are means of grace and media through which God offers Himself in personal fellowship."

This emphasis upon preaching is of course our Protestant inheritance and, in ideal, the example of the Methodists. As this reviewer sees the volume, however, its real value lies in the striking texts and sermon situations here offered. Not only does the author recall for his readers the ordination exhortation: "Be thou a faithful Dispenser of the Word of God and of his holy Sacraments," but he pleads with preachers to make the Word, not their advices, central in their sermons. He would have the minister lead men into a sense of the presence of God, that out of that consciousness — rather than out of a sense of "duty" — they may "go and do likewise."

Although the author has without doubt been influenced by the pessimism so common in our day, surely these lectures are pertinent for our times. Their reading challenges one to resolve to be a real interpreter of the Word; and in every lecture one is offered numerous suggestions for making that ideal a reality in the sermons which the minister may deliver from Sunday to Sunday.

ROBERT W. GOODLOE

CHURCH ORGAN ACCOMPANIMENT

By Marmaduke P. Conway. New York: The MacMillian Company, 1952. 152 pp. $2.00.

Out of his long experience as organist and choirmaster in Ely Cathedral, Dr. Conway offers detailed advice as to playing the church service. The historical material presented as background is brief but interesting. Suggested types of registration are proposed for accompanying hymns, responses and amens, plainsong, and the entire Psalter. In addition, two chapters are devoted to suggestions for accompanying the entire "Messiah" and "Elijah." Of course the book is primarily designed for Anglican churches where Plainsong is used and where the Psalter is chanted.

FRED D. GEALY

SACRIFICE IN GREEK AND ROMAN RELIGIONS AND EARLY JUDAISM

By Royden Keith Yerkes. New York: Charles Scribner's Sons, 1952. xix + 267 pp. $3.50.

Although the contents of Dr. Yerkes' book make up the Hale Lectures of 1952, the subject matter has been the author's concern for a lifetime. The book is therefore a very thorough study, both philological and historical, of the theory and practice of religious sacrifice in all of its varied forms in Greek, Roman and Jewish religious life.

FRED G. GEALY

THE CHRISTIAN DILEMMA

By W. H. Van de Pol, tr. by G. Van Hall. Philosophical Library, New York: 1952.

Ecumenicity, as the Catholic sees it, is the concern of this book. That Christianity is divided is a fact; that it cannot be united without sacrificing either Catholic Church Christianity or Reformation Christianity is the dilemma. The author maintains with lucidity and vigor that these are the opposite poles in Christendom, and that the differences between the two are so profound that they cannot be resolved in compromise; a final choice must be made. True ecumenical unity, argues the author, can be realized only in Catholic Church Christianity, but this does not mean that the two divisions of Christendom should not make every effort to understand and respect each other. To contribute to this understanding is one of the aims of the writer.

Dr. Van de Pol sees clearly that the problem is not superficial, that the differences between Catholicism and Protestantism do not lie in ignorance, misunderstanding and prejudice, — which, of course, contribute to division, — but primarily in the interpretation of the content of the revelation in Christ and the manner in which man can reach certainty as to the actual content of this revelation. The crux of the dilemma then becomes the acceptance or rejection of the Catholic Petrine theory of the Church. St. Peter's Church, says the author, provides the necessary, infallible interpretation of the revelation without which there can be no unity. "It is the Holy Spirit and not any human efforts that maintains this unity within the Church, but its external sign is comunion with the apostolic see of St. Peter. Whoever severs communion with St. Peter breaks the bond of union with the Church

and is a schismatic." All Christendom must make a final choice. Inflexibility on this point, declares the author, is the best service the Catholic Church can render the Ecumenical Movement, and although the time for return to "Mother Church" has not arrived, the "Holy Church" should make preparations through prayer and masses for the healing of the schism.

The author tries to be objective, but admits he cannot transcend his own basic convictions. His biases are often relatively insignificant, as when he mentions Luther's "psychopathological disposition," but quite important when he says: "The Christian. . . who no longer maintains visible communion with this One Holy Catholic Church does not visibly belong to the Church. He acknowledges this himself in not recognizing the Catholic Church as the one Church of Christ." Naturally such a book bears the *Imprimatur* and the *Nihil Obstat.*

Nevertheless, this is an important contribution to the problem of ecumenicity for the author forcefully states the Roman Catholic viewpoint. His insight is most clearly revealed in those sections in which he parallels Catholic and Protestant views.

CLYDE MANSCHRECK

ON PROVING GOD

By Roger Hazelton. New York: Harper & Brothers, 1952. 186 pp. $2.50.

A timely and profitable little book by the Professor of Christian Theology at Andover Newton Theological Seminary. Those of us who enjoyed his fine statement in *The God We Worship* will need no urging to take this book to our hearts.

Difficult as the task may be and incomplete as it must always turn out in the end, the Christian of today is compelled to assume the "burden of proof" for the reality and the existence of God. The immediate and pressing challenge comes from atheistic Communism which dares the Christian world to show that its faith in God is reasonable. While others are taking up the contest, the real defenders must be the ministers and the theologians of the churches. "Basically, the case against Communism is not the case for capitalism, democracy or the middle path of socialism; it is the case for God."

A second compelling reason for taking up this task of proving God lies in the need of Christian thinker himself. He may assume that he does not need any proof for God, but in reality he has not arrived at genuine certainty for himself until he is able to state the case for God clearly and forcefully. How many can do it? Until we have fought for our belief we may not have achieved it strongly. Do we support our cherished faith with poor argument or with false ideas? "Think of the proof of God, then as faith's own effort to clarify itself, to provide itself with good reason for believing in God." "The worth of rational proof, then, for living faith is this. To bring faith to an ever-fuller consciousness of itself, by casting it as far as possible into logical and empirical form. It gives faith revelance and standing ground within the framework of intelligent human purpose, by criticising, refining, trying it out. The proof of God should have the veracity and verve of faith itself." Buy it.

J. T. CARLYON

THE RESURRECTION AND THE LIFE

By Leslie D. Weatherhead. New York, Nashville and Dallas: The Abingdon-Cokesbury Press, 1953. 60 pp. $1.00.

A greatly beloved English preacher gives his confession of faith "in the life everlasting." It is a Johannine book, with stress on eternal life. Dr. Weatherhead frankly believes that all men will survive death. His concern is with the question as to the quality and value of the person who survives. Our interest also ought to lead us to ask, not "Shall I live beyond the grave?' but rather, "What is there of value in my life there?" Life is of a piece, whether here or there. We ought to learn now that "Life will work out only one way, and that is God's way. God does not hand out arbitrary penalties, either to individuals or to nations. *He does not need to.* He has so arranged life that if we act in defiance of his laws, we prove both the existence and the stern power of those laws, to our great dismay and sorrow."

The book closes with a preacher's exhortation to get ready for noble and true living today. "Men and women, let us turn back to God in penitence; let us pledge ourselves, individually and collectively to the cause of Christ . . . with faces turned toward the dawn and eyes uplifted toward the hills."

J. T. CARLYON

BY THE WAY
AN AUTOBIOGRAPHY

By Francis J. McConnell. New York, Nashville and Dallas: The Abingdon-Cokesbury Press, 1952. 286 pp. $3.00.

An intimate and very personal report of life in the United States, and particularly within the Methodist Church for a half century. Bishop McConnell combines a rare insight into the meaning of historic events with a very good memory of what he has seen and heard. Here and there he has enriched the story with a word of wisdom which has come out of a long life well lived. He will greatly bless the preacher who will follow his account of the movement of religion and of culture in these stirring years of the twentieth century.

The story begins and ends with tribute to the wise, witty and very devout woman who graced the home of his early years. Mrs. Nancy McConnel has been given her place in the Methodist history in the little stewardship pamphlet, entitled "Aunt Nan's Coffee Grinder." Her last concern, on her death bed, was that a subscription to World Service should be taken care of. "Her works do follow her, as they follow the careers of tens of thousands like her. It is a mighty procession. It is a joy to march in it."

The Bishop's part in important matters is told with modesty and with high appreciation of the part played in those same events by others. Like Will Rogers he seems never to have met a man along the way whom he did not like. Even for Clarence Darrow whom he met in a debate at the Emil Hirsch Auditorium in Chicago he has a word of fair understanding. The Agnostic lawyer was not interested in opposing the McConnell kind of Christianity.

To the minister who will listen he speaks such words of counsel as the following. "Patient personal cultivation in determined faithfulness is never out of date." For His colleague Bishop Edwin H. Hughes he cherished a deep affection; he thought him an ideal preacher. Of himself he writes, "In my first years in the ministry I suffered from extemporaneous glibness which I mistook for fluency." It is a good book.

J. T. CARLYON

GREAT HUMANISTS

By Lynn Harold Hough. New York, Nashville: The Abingdon-Cokesbury Press, 1952. 220 pp. $3.00.

The Dean Emeritus of Drew Theological Seminary has again put us in his debt for a beautiful piece of work. It is as good as a course in English Composition to read a book so carefully written. What a master of the language he is! Every minister should be required to read Dr. Hough, if only for his expertness as a writer.

But this book glows with the love and admiration of the author for these five great persons: Aristitle, Cicero, Erasmus, Babbitt and Paul Elmer More. Of them all, perhaps he is devoted particularly to the last, for in him "we see critical humanism finding its consummation in the Christian faith." Particularly does Hough recommend the reading of More's final little book, *Pages From an Oxford Diary.* There he decalres "that if he were young he would preach."

J. T. CARLYON

MY HOST THE WORLD

By George Santayana, New Yorks Charles Scribner's Sons, 1953. 149 pp. $3.00

Somehow it doesn't seem to matter whether Santayana is a sinner or a saint, or whether what he says is true or erroneous, or even believes "there is no God and Mary is His mother" is not less fantastic that the man himself, whose bright eyes see through all shams except his own. Nevertheless, his ruminations are irrestible. The compact and chaste language, the shrewd observation and pungent statement, the matchless descriptive, analytical and generalizing skills, the

unfailing fascination of page after page; no matter what the subject matter — where else can these be found? Such writing will asure him for a long time to come the only kind of immortality in which he was interested.

My Host the World is the third brief volume in Santayana's autobiography, the earlier volumes being entitled *Persons and Places* and *The Middle Span.* Yet it is still persons and places about which he writes. And although publication of this third volume was withheld until after his death, most of the critical, even unkind, exposé of friends of earlier days recall experiences in the late nineteenth and early twentieth centuries. Not too much space is devoted to his last Rome sojourn. Poised for flight at the end he could more clearly see the past than the present.

If Santayana's writing enraptures, the man himself is not easily admirable. If he was a guest of the world, he always sat with one eye cocked at his host, and was never quite at home anywhere where other people who differed from him — and how could there be anyone like him? Quite truthfully could he write, "In the midst of the living, I could live only with the dead." How distasteful American life, even the Harvard of James and Royce, must have been to him. And although he went again and again to England and was a protracted guest in Oxford and Cambridge, he was always at heart an outsider, a spectator. When he went to Oxford in 1932 to deliver the Herbert Spencer lecture, "The author, the professor went; the spirit did not accompany him." And when nine years later he returned again, to lecture on Locke, he found "Oxford was vulgarised, Cambridge was stable," and on leaving noted, "my farewell to England seemed almost an escape. It was a relief to feel that this chapter, rich as it had been, was closed forever. It was like burying a wife long ago divorced: there was peace in the finality of it." England, too, had been ruined by modern civilization: "These souls, in need of religion, were groping for expression and for support in an age in a Church that had subordinated religion to national pride and to worldiness. They had to rediscover or to imitate a cultus: but for discovery they had no genius and for imitation no taste and no innocence. They therefore seemed fools or hypocrites, when they were sincerely groping after spiritual rebirth. Not all, perhaps; because in the revival of Catholicism in England, both Anglican and Roman, there was also a silly æthetic sensual side, all vanity and pose and ritualistic pedantry."

Nor was Paris any better. The French intellectual and artistic movements were "episodes, fashions, and extragances with which no one would wish to be identified." "I have never had a French friend. In the most charming of them I felt something false . . . They could never be disinterested, never detached . . . On the other hand I have fed with perpetual delight on the French way of putting things: everything was perceived by them, everything tolerated, nothing overdone, nothing insisted upon. The French mind is an exquisite medium for conveying such things as can be communicated in words. It is the unspoken things of which one feels the absence or mistrusts the quality."

Nor would his native Spain do. It was Italy and Rome which were the "one anthropological centre, where nature and art were most beautiful, and mankind least distorted from their complete character," which would furnish him a retreat until the long delayed end should come.

There is not space here to relay the gossip as delicious as it is malicious about Lord Russell, or about "Bertie, Stickney and Westenholtz, the three best-educated persons I have known," and who "never went to school." But even where the book is unkind, even ungrateful, it is packed with shrewd insights and notable characterzations. Truly this is fine literature.

FRED D. GEALY

Selecman Hall going up! The new classroom and office building is in the last stages of getting an outside wall. At the present rate of progress this eighth building of the new Quadrangle will be ready for occupancy by the opening of the Fall Semester.

CONTENTS

A Commencement Address . . . . . *Dean Merrimon Cuninggim* 3

The New Curriculum . . . . . *Wesley C. Davis* 10

Look to the Mountains! . . . . . *Charles T. Thrift* 17

An Interpretation of Ministers' Week . . . . . *William A. Irwin* 21

Alumni News 26

Book Reviews 29

THE PERKINS SCHOOL OF THEOLOGY JOURNAL

Editor . . . . . *Thomas H. Marsh*
Alumni News . . . . . *L. Howard Grimes*
Book Reviews . . . . . *Fred D. Gealy*
Research Articles . . . . . *Wesley C. Davis*
Campus Activities . . . . . *William A. Irwin*

The Perkins School of Theology Journal is edited for the alumni of the school and for the Methodist ministers of the South Central Jurisdiction. The Publications and Publicity Committee of the School of Theology is in charge of the project.

The Journal is published three times a year, during the Fall, Winter, and Spring Quarters, by the Perkins School of Theology, with the approval of The Board of Publications of Southern Methodist University.

Southern Methodist University Press

Volume VI SPRING NUMBER 1953 Number III